

UNIVERSITY OF OKLAHOMA BULLETIN

COMMUNITY EXTENSION

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FOREWORD

This pamphlet seeks to serve several purposes.

It emphasizes the aim and ideals of the University of Oklahoma in its outreach to the whole community life of the state.

It will be useful as a manual for those who are conscious of the new and rapidly unfolding obligations of citizenship, and who wish some guide and stimulus to their thought.

It will be suggestive to members of newly formed community councils, or other civic organizations aiming at comprehending under one program the multiform and now too often unrelated activities, upon whose harmony and efficiency the health and prosperity of the community depend.

It will lay a basis for much more worthy publications in the future, covering the same and related topics more intelligently.

Each reader is asked to help in revising this pamphlet. It is intended only as a ground-breaker. It omits more than it contains. It approaches many an important question from a single point of view where there prevail among thoughtful citizens many points of view. It fails of its purpose where it may even seem to be dogmatic. Your point of view is just as much entitled to consideration as is that to a different effect presented anywhere in the bulletin.

Its best service will be thus rendered in furnishing a basis of common counsel. Here on the first page is set forth the request constantly repeated on later pages, that you write to the Extension Division of the University about any phase or problem of your community life where your experience may be helpful to other communities, or where the experience of others may prove helpful to you. Make the University a clearing-house of information, and use it in the fulfilment of its ideal of universal service.

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COMMUNITY EXTENSION

The University

The University of Oklahoma aspires to be true to its name, and render a universal service to the population of the state, especially thru the Extension Division; it is quite as deeply interested in adult education as in the more conventional methods providing for the training of the young.

Ideally, education is to be conceived as a process beginning with the cradle and ending only with the grave. Our minds must continue to expand or they will certainly contract. The mental health of each individual requires that his education shall be uninterrupted to the end of his life. Tho the methods may be radically altered when he passes from the tutelage of the formal schools, there should be no break in the program by which he advances to ever-deepening satisfaction in his personal acquirements and ever-widening usefulness in society.

This demand is enormously emphasized by the present-day demands of our American democracy. One of the most vital movements of our history is now concentrating attention upon the community as the source of our democratic inspirations, and the test of our democracy's success. We must win here or lose all along the line. An intelligent citizenship is an absolute condition precedent to the fulfillment of the destinies which our history and recent enlarged responsibilities for world destiny have marked out for us.

Our educational program must be more thorough and reach farther than we have heretofore conceived it. It must indeed be *universal* and uninterrupted. Youth alone is not the season of learning. He who does not keep pace with our rapidly-moving civilization by new learning every day and every year, falls hopelessly behind, and retards rather than advances the progress of the whole.

COMMUNITY INSTITUTES

Special Bulletin

A separate bulletin is published by the Extension Division of the University, setting forth this program. The Institutes have met with success surpassing expectations. While the resources now available seriously limit the development of the plan, yet no community in the state should fail to investigate, read carefully the

literature, and, if possible, avail itself of the benefits of an Institute.

The Institutes are under the management of a staff of ten or more specialists. The actual sessions cover three evenings and two full days. Certain members of the staff visit the community where an Institute is to be held, in advance of the date set, and assist local committees in arranging details. The remaining members of the staff join in the leadership of the Institute proper.

Range of Subjects Considered

The program covers, by suggestion and implication, every phase of social life, and deals directly with those practical problems which the community may be at the time best prepared to solve.

The departments of the Institute include the following:

Public Health, with special emphasis upon the physical condition of the school pupils;

Domestic Relations, especially the status of husband and wife and the rearing of children in the home;

Organized Recreation and Community Music, seeking to impart practical methods and to inspire a comprehensive program for the whole community;

Educational Aims and Policies, with emphasis upon the responsibilities of the whole citizenship for the schools, as well as those of school boards, superintendents, principals, and teachers;

Business Relations, dealing with the personal and practical problems of the individual merchant, manufacturer, employer and employe, and also with the stake of the whole community in its economic program;

Community Organization, embracing all kinds of public, semi-public and voluntary institutions thru which the common life is exprest;

Relations of town and country and problems of rural sociology and economies.

The principles underlying this plan are vital and apply to every community. They should be studied by all, however difficult or impossible it may be actually to set up a formal Community Institute. The limited force and resources at the command of the University will be made to go as far as they will, and yours may be one of the communities in a position most to profit by an Institute. Send to the Extension Division of the University for the literature.

Aim of Institutes

These Institutes are designed to serve as ground-breakers. They arouse communities to the sense of citizenship. They start

things. They bring order out of the confusion which has often prevailed even in communities zealous to move forward. They reveal the next step. They break the deadlock which often exists between equal and opposing factions. They reconcile conflicting interests and contending leaders. They oil the machinery of progress, and fill discouraged communities with hope.

But they also reveal the largeness and delicacy of the community problems. They show that what the community hopes to achieve requires new methods, sometimes new types of organization, and not infrequently the setting aside of methods and organizations which have outlived their usefulness.

In short, the Institutes are the first step. No community can afford to stop with the Institute, and none in which the Institute has fulfilled its design will be content to stop with it.

After and Beyond the Institute

Furthermore, numerous communities are, due to other influences, thoroughly aroused to community needs, and are struggling with one or another of the manifold problems upon whose solution successful democracy depends. Every consideration conspires to compel the University to expand its extension work, and aim at a more comprehensive community service. This bulletin is issued in pursuance of this call.

EACH COMMUNITY UNIQUE

The ideal plan for each community is that immediately suited to its needs. There are no rigid models which can be universally followed in detail. A move of manifest timeliness in one community may be altogether ill-advised in a neighboring community. An institution or organization which is a veritable life-saver in one instance may be useless and a positive detriment to the well-being of a society differently situated.

Of all this the University is thoroughly conscious. Actual experience in community work has safeguarded the University staff against sure-cure nostrums and infallible programs, if reason and ordinary good sense have not been effectual. It is not absolutely certain that any community needs just the kind of organization which the others find essential, even tho it be designed to meet a universal need. There are several different kinds of public library, for example, and numerous plans of operating a library. Every community needs a library of some sort, but there are no absolutely universal methods of securing one and conducting it with efficiency.

Every community should have some program of mobilizing in the common service the entire citizenship, but various methods and organizations thru which this is accomplished have been found successful, and again and again the successful method of one community has broken down utterly in another.

Keep the great universal needs clearly in view, therefore, and in the devising of means and measures, practice that God-given ingenuity without which any community must finally despair.

COMMUNITY COUNCIL

Following each Institute conducted by the University staff, a Community Council of a certain type is recommended, and has been uniformly organized. There are already several different kinds of organizations going by this name in different sections of the United States. Some of them are purely and confessedly opportunistic. An emergency arose, somebody believed he saw a way of meeting it, a group of citizens formed themselves into an organization to achieve this purpose, and have called themselves a community council by way of emphasizing the unselfish aim of their activities.

Results not Theories

Back of such moves there is what many believe to be a sound social philosophy. They believe that the only effective way to make social progress is simply to meet the emergency when it arises, devising the machinery for the purpose, and making other machinery for the next task when the next emergency arises. They show by much revealing experience that the mind of many communities works in a manner to make this the only practical method. The common run of people are not social philosophers. The abstract principles of community building do not appeal to them at all. They only know what they want when they want it.

When taxes are too high, they wish to reduce them. When a public officer is not accomplishing what they wish to have accomplished, they want to have him out and another in his place. They want good water and clear light and well-paved streets and security in going about their business and pleasures, and they do not care under what type of civil organization these results may be attained. What they want is results.

This philosophy appeals strongly to large numbers of the people in all our communities. They lose patience with those who are so zealous to do everything just right that they never get anything done. They are ready to accept any method or instrument as the best which does the business and does it right away.

Limitations and Perils

Yet much painful experience is awakening many citizens to the embarrassments of a purely opportunistic social philosophy. This program has loaded our communities with vast accumulations of out-of-date machinery and affords means of scandalous corruption.

While disinterested citizens leap from one enthusiasm to another those who have sinister motives seize upon the machinery originally set up with such commendable purpose, and pervert it to their own ends. It has been abundantly demonstrated that the more complicated the social mechanism becomes the more readily it lends itself to the manipulation of tricksters and self-seekers. Our political machinery is almost everywhere thus complicated, and the ease with which the ingenious political boss gains and maintains control fills the honest and simple-minded citizen with despair.

Our society is scandalously cluttered with useless and worse than useless organizations and institutions. We create new ones at a furious rate, and few or none of the old die. Once brought into being and given a degree of life they appear to believe themselves endowed with a sort of divine right. Having existed for a time they feel commissioned to live for all time. They point with great pride to achievements of a distinguished past, and thus justify themselves in scorning the profane hand lifted to remove them as now a useless encumbrance. And, true to its disposition, an opportunistic public supports them in their protests.

A Sounder Philosophy

A cure for these compounded evils is the devising of social machinery more adaptable to varied and changing needs. Instead of forming a brand new organization to meet each emergency which arises, we ought to be able to set in operation a vital program capable of meeting promptly each and all ordinary demands, old and new.

This is difficult under the best of conditions, and it is quite impossible in the case of an unintelligent, time-serving citizenship. Such a method requires a great deal of thinking ahead. And where the citizens are unwilling or unable to think, of course, such a plan will fail.

The type of Community Council advocated by the Institutes is born of the disposition to think ahead, and provide an organization which will not need to be abandoned with the passing of each emergency, and supplanted with an entirely new organization at once a new emergency arises. Where any community is not prepared for such an organization it will manifestly not succeed, and

all will agree that it is unwise to force it upon any unwilling population. By all means, let us seek eagerly the "best possible" where the "impossible best" is out of the question.

Eternal Vigilance and Progress

For those communities whose citizens are disposed and able to think ahead, to keep their plans forming in advance of the dire necessities of today, the type of Community Council projected by the Institute staff is commended. It aims to provide the media thru which every new idea will be tested and, if found of value, will be promptly incorporated in the community program. No community which operates the plan will be caught napping. It will not awaken some morning to find its water and light system broken down, the householder defenceless against fire and drought, its streets dark and its treasury looted or empty thru default of an inefficient financial system. It will not be overwhelmed by a scourge of disease or a scandal of immorality among its young people. It will be alert, keen to discern the evil before it grows to unmanageable proportions, intelligent to promote positive movements for the physical and spiritual health before insidious evils can get their start, and, in short, always on the job.

Outstanding Features

Distinctive features of our Community Council should be clearly set forth. In the appendix of this bulletin the reader will find a suggested constitution. Details may be greatly varied to suit local conditions. But the principles on which the organization is based should be clearly apprehended.

All Elements Represented

The numbers included in the membership of the Council vary. They have ranged so far from twelve to thirty. Perhaps there should never be less and never more than these, tho there should always be a complete representation of the social factors constituting the community. Wherever there is a recognizable social group somebody should be on the Council who can intelligently think with and speak for them. And whenever a new group forms, the Council should be prompt to add some one to reflect their ideas and ideals in the common counsels.

Yet this representation should not be official. It would violate every sanction of this type of Council to pack it with attorneys for the various organizations and social groups of the community, each eager to get all he can for his particular "set" or interest. The central and single aim of the Council is to see the interests of the community whole, and inspire measures designed to serve these whole

interests. Partisanship is the very frustration of all that the Council stands for, and to convert the Council into a battle-ground of irreconcilable or sly partisans is completely to destroy its usefulness.

Its purpose will nevertheless be sacrificed if some one capable of taking the view-point of each social element is not included in the membership. A select group of kindly intentioned, mild-mannered, colorless individuals, will not serve. To seek to forestall violent clashes of opinions by choosing as members of the Council those who have no opinions at all would be a fatal mistake. The community needs the counsels of those of pronounced convictions. Differences are vital to its health and progress. Placid, unruffled acquiescence of all in all things is the surest evidence of stagnation and social decay.

Differences should be encouraged which will yield fruitful service to the common good. And the more surely the Council reflects all the possible differences of this nature which the community affords, the more surely will real and stable progress be made. The community interests are everybody's. A few or even a majority do themselves and all concerned a great wrong by arbitrarily suppressing the opinions of any. The best community is one where all gain an opportunity to contribute to the common counsels.

Inspiration, not Administration

All may not see at once the reason for the insistence that our Council shall not undertake to do things itself. It should not. It should only advise. Its source of power is its moral influence and its detached and disinterested concern for the whole community life. If it undertakes to do things, to command funds and a force of employes, it finds itself soon in competition, if not in open conflict, with some other agency or organization. Its central purpose is thus inevitably lost.

Not undertaking to do things itself, never permitting itself to come into direct conflict in its own administrative field with any other agency or institution, it is always in a position to inspire renewed or altered activity on the part of the administrative agencies of the community. There can be no direct clash with these agencies because it does not assume authority to compel, nor the power to usurp. There cannot persist any feeling of jealousy on the part of administrative agencies, because there can be no permanent grounds for them. The Council enters into no rivalries, and incurs no enmities except thru its scorn of and resistance to selfishness. Agencies and organizations which open themselves to this scorn must sooner

or later be recognized by the whole community as foes of the common good, and will be suppressed by the common sense.

Avoid Factionalism

Here is the serious weakness of the opportunistic philosophy to which reference is made above. Any organization formed to meet an emergency, and which vigorously sets about doing things in its own right and might, is sure to run afoul of some rival agency. Then there only remains for the two to fight it out to the bitter extinction of the one or the other, or else the two must settle down to an armed truce, dividing forces and resources between them, and often deepening the factional spirit which is blighting the most of our American communities.

Can there be a more manifest need in our American life than an influence able to rise above these petty factional contentions in which our whole citizenship seems now involved, and which can lead citizens in seeing the common interests bigger and nobler than the partisan and selfish concerns of each faction? This it may be difficult to gain, but is it not worth seeking? The easy way to destroy the power of one self-seeking faction is to organize another and a stronger to overthrow it. But in the long run bitter experience has shown that to be only a compounding of the mischief. A third faction is then demanded to oppose the domineering second, and so on *ad infinitum*. After the third or fourth contestant enters the field, two or more of the old tend to unite temporarily in defense of their factional rights, guaranteeing the perpetuity of both, and thus it comes about, as already remarked, that new organizations are perpetually demanded to meet new emergencies while the old rarely disappear, though the emergency which created them has past. A Council such as we are striving to achieve will keep ahead of the necessities, see the emergency before it overwhelms, and inspire some old organization to meet it, or see that a new organization arises suited to the need. Thus the unregulated conflict between administrative agencies is reduced or disappears, each is protected by public sentiment, made intelligent through the Community Council in activities which render a genuine community service, and the same intelligent public opinion is enabled to suppress agencies and organizations which have manifestly outlived their usefulness.

Quick Action

Rarely can haste be made through a Council such as we propose. But the necessity for quick action is forestalled. Quick action is dangerous. To make democracy safe, sufficient time must be allowed for the seasoning of public sentiment. More often than not, hasty

decisions and quick action necessitated by unforeseen emergencies result in mistakes and loss. Much the better way is to see the issue far enough in advance to prepare for it thru deliberate public discussion. Then when decisions are reached, they are trustworthy and sure. Leaping in the dark, or before the eyes are thoroly opened from a preceding slumber, is constantly involving us in pains and wounds over which our society lives to groan.

Where the issue is clear upon its first presentation, and public sentiment immediately crystalizes, this type of Council can act as quickly as need be. In other cases quick action is very likely to be mistaken action, and the Council therefore renders a worthy service in delay. This results in no loss, but altogether in gain, if the Council is true to its mission, and is always alert to foresee and forestall emergencies well before they break.

Members, How Elected

This ceases to be a question of great moment, provided the principles upon which the organization of the Council is based are adhered to. If any element in the community finds itself without a voice on the Community Council, they need only say so, and the Council promptly sees that some one capable of reflecting this neglected element is included.

If the selection of the Council fails to satisfy this element or satisfies only a portion, the portion satisfied will fall away, and a new group will form demanding recognition, if the dissatisfied portion is of sufficient size and coherence to be recognizable.

A Council of our type will thus keep going of its own momentum once it is well started, and provided it remains true to its genius. If the whole community appreciates its purpose, public sentiment will prevent its ever falling under the domination of an opinionated few who will destroy its character. Any member who grows so lukewarm that he fails to attend meetings, or ceases to be the spokesman of a conscious sentiment in the community, will almost automatically drop out, and his place will be taken by some one who does display an interest in community affairs, and reflects the sentiments of an interested group.

A fatal mistake, as already pointed out, would be to pack the Council with persons whose single aim is to work the community in the interests of particular organizations or institutions. To avoid this it should not be the custom to seek the official designation of persons by interested organizations.

Nor will anything be gained by an elaborate system of popular election. This will open all the floodgates of partisanship, as it commonly does in political elections. Public sentiment creates its

own simple machinery for filling the membership of the Council. The element which feels itself unrepresented need only lift its voice and it forthwith becomes the duty of the Council to choose to its membership a person of that group who at once reflects their common sentiments and displays a disposition to recognize the supreme interests of the whole community. Under this system members will enter and retire from the membership on the Council almost automatically, the changes controlled by the constantly shifting public sentiment.

Is a Community Council Necessary?

Let each community decide for itself. Nothing is necessary whose need is not evident. Council or no council, each community must be up and doing. Otherwise it will decay.

The discussion above speaks for itself. The experience of each community furnishes instructive lessons. The University's program lays no absolute insistence upon any particular measures or methods. Its facilities are at the command of any community however organized. If any community believes the proposed Community Council is not suited to its needs, there remains to find some other method which will suit. All the energies and good-will of the University staff will be cheerfully devoted to co-operation in finding that method or measure.

The remainder of this bulletin discusses a large number of measures deserving attention. They can be undertaken in the interests of the community by agencies sufficiently commanding the respect and support of their citizenship. The staff of the University will heartily co-operate as may be desired and needful with any such agency in any community where any of these measures are found to be desirable.

COMMUNITY FORUM

Each community owes it to its citizenship to provide some medium for the systematic discussion of questions of public interest. A good newspaper goes far, but the ordinary newspaper affords only meager opportunity to "talk back," if it affords any at all. Furthermore, "writing back" is, for most persons, artificial and too laborious a method to be freely utilized. The average citizen will talk freely, when he must be driven to the last extremity before he will presume to express himself in writing.

Undoubtedly writing to the editor of the local paper should be greatly encouraged, but never will that be so ready an expression of sentiment as is speaking up to put a pointed question at a community forum.

Protracted experiment has now demonstrated the most effective methods and rules under which a forum may be conducted. We do not attempt here to enter far into the discussion of this exceedingly promising social device. The war and the after-war reactions have undoubtedly set back this movement. It is not a "radical" device, but it is essentially liberal. And in the widespread reaction against radicalism since the war, liberal ideas and liberal methods of expressing democracy have suffered severely.

No community which fears to face the truth fancies a forum. None which fears the excesses of radicalism can afford to be without a forum. It is the surest cure for such excesses. Where the truth has a free course among an intelligent citizenship no one, however sincerely conservative, has anything to fear. Where the truth is suppressed, free speech is persistently stifled and public sentiment has no opportunity to form and season, the sincere liberal and the sincere conservative alike have everything to fear. The end of that system is violence and the frustration of aims which democracy most values.

How to Organize

A successful forum must "play the game according to the rules." Yet the rules are flexible. The aim is to furnish a medium through which public sentiment may form and grow in health. A forum is not a debating society. There are no votes taken. No official judgment is passed upon disputants. Indeed disputes are avoided. It is not a free-for-all, a paradise of opportunity for the voluble citizen who has a fixed opinion on every subject and seizes every opportunity to let his fellow-citizens know what that opinion is.

It is an educational force of the highest order and offers a welcome to the citizen who really wishes to know. Properly conducted, it discourages the forensic rounder who is never happy unless he is talking.

Interested persons should secure the literature of the National Open Forum Bureau, and profit by the experience of hundreds of communities in all parts of the country. Mr. George W. Coleman is the chief apostle of this movement, having with eminent success conducted the Ford Hall Forum in Boston for thirteen or fourteen years. So thoroly devoted to this method of public service has he become, that he has relinquished other business and at his own charges is devoting himself to the advancement of this cause.

A number of cities and towns in a given region could serve their own interests no better than to arrange jointly to bear the expense of a visit from Mr. Coleman, when, in one after another he might explain the origin, genius, and aims of the forum.

Where this is not feasible, correspondence with Mr. Coleman, who is President of the National Forum Council, will be very rewarding. He is to be reached at 1244 Little Building, Boston, Mass.

Community Forum and Community Council

A community council of the type discussed above is a kind of forum. It is a medium of free discussion of community affairs. But it does not answer the full purpose. It cannot serve the ends for which it is ultimately designed and at the same time furnish the entire citizenship the opportunity it needs and deserves for participating in public discussion.

In most cases the community forum should be organized under the direction of a committee or board whose special business is its proper conduct. The choice of topics and speakers, and the conduct of sessions, require careful preparation and a high order of ability. Citizens in large numbers will not come regularly to hear rounders harangue, or to flounder through a sloppy, carelessly prepared program.

Speakers of recognized ability should be secured. They should be chosen for their known mastery of the subjects they assume to discuss. About half of the session is occupied with a formal address by the speaker, and the other half is devoted to the question hour, when the speaker is further drawn out by inquiries from the audience. This should not be turned into a series of extemporaneous speeches from the floor. No remarks should be permitted except those designed to draw out from the speaker of the evening the information which he is assumed to have upon the subject being discussed.

The forum stands by itself, and can be successfully conducted, whether the community maintains a council of the type proposed above or not. A council, alive to its responsibilities, will likely discover the need of a forum to help develop the public sentiment upon which it must depend, and will see that a forum is conducted under proper auspices.

Nor should it be overlooked that a forum covers a much wider range of subjects than does a community council. The latter is directly concerned with matters which bear upon the immediate concerns of the local community. The forum treats questions of the widest interest to the citizens as members of the nation and as inhabitants of the world. In the long run, of course, a first class community can be composed only of those whose interests range thus to the farthest bounds of human concern. It is therefore important from the point of view of the community council that the forum should render this larger service which it cannot supply itself.

but which it requires for the type of citizenship necessary to its success.

COMMUNITY LIBRARY

No household can keep itself stocked with all the books and periodicals needed to cultivate the highest order of citizenship. A community library is now a prime necessity. The matter is of such vital and far-reaching significance that we cannot pretend to treat it adequately in this bulletin. Separate bulletins are devoted to details.

A state-wide movement should be pressed with vigor under the slogan, "Books for Every Citizen." Nothing short of this ideal should be considered satisfactory. Every mile of countryside should be insured of ready access to a library. If that cannot be thru the equipment of its trade town, then it should be thru a library established in the open country in connection with a school house or independently, or else thru a traveling library bringing regularly roomy chests of the best standard and new literature. A country library system eminently successful in other states, should prevail in Oklahoma.

There is no national organization now for the promotion of libraries, except the American Library Association, a fellowship of professional librarians, and, since Mr. Carnegie's death, no individual philanthropist is giving himself concern for the national need. There is thus all the more imperative demand for a vigorous pressing of the campaign locally and by states.

Every community is urged to write to the State Library Commission, Oklahoma City, for a loan library, or for assistance in organization.

Means and Measures

No community need be satisfied with small beginnings and meager measures. One community, starting from nothing, readily organized a hundred-book club of ten members which insured a thousand books at once. A relatively large association might be formed in almost any community each of whose members would engage to supply one book a month for an indefinite period. A steady inflow of several score or even hundreds of books a month might thus be insured.

Similarly a simple organization might insure the annual contribution of standard periodical publications in such numbers as to cover a wide range of interests. Resources for building up a library are rarely lacking anywhere. Their organization is in default. A few devoted and resourceful citizens can supply this lack. There are few community needs so widespread which it would be

so easy to supply if even a few public-spirited individuals would set themselves to the task.

Housing

Proper housing is important, tho not the chief condition of success with a community library. The indifferent will not go far out of their way to get books.

Mr. Carnegie no longer lives to lay the foundation of the new library building. But his soul goes marching on. Individual citizens can honor themselves and their town in no better manner than by providing the building. There is no more legitimate use for public bonds than for this purpose, where citizens appreciate its importance. Popular subscriptions for the purpose furnish an admirable method of tying the interest of all to the project.

Tho all measures fail for securing a separate building for the library, there always remains the upper room over a store or a chamber in the school building.

A tasty, separate and roomy library building is usually preferable to all other resorts, unless the community is prepared to do what all our communities must eventually do, erect a grand central community building to house all the cultural features of the common life. In that case, the library serves its purpose best by being made an integral part of that unified program.

The library should be a community institution, designed and operated to serve all phases and grades of the community life. Its too close identification with the schools which are designed to serve directly only the child life, is therefore a mistake, or when necessary, should be accepted as temporary. For this reason it is also a mistake to commit the project to the promotion or operation of a single agency devoted primarily to another purpose. A library playing second fiddle to some other enterprise usually makes poor music.

Administration

In many older communities the library is conducted by a board elected or appointed under the same authority as any other department or government. The start must usually be made by a group of volunteers, and the project often remains under the direction of a separate library association, with few or many members. In any case a sense of community service is essential to success.

A paid librarian is about as essential as the books themselves. Indeed, a clutter of uncataloged books is sometimes worse than no library at all. One visit often fills the inquirer with such despair as permanently to put him in antagonism to the whole idea.

Nor can a good-intentioned volunteer often supply this lack.

Perhaps it is best to start a library under the charge of a devoted man or woman willing to contribute his or her services as librarian, but that lame method should be set aside as soon as possible. Rarely does the volunteer have the requisite training or skill for large success, however commendable may be his devotion and persistence in good works. The country plan, when adopted in this state, will open the way for the smallest villages and the rural population to avail themselves of the trained librarian's services.

The duties of librarian are no longer confined to the security of the books. It is not enough to deal them out to those who come after them, and provide that they are returned without injury in due time. A librarian is an educator, a community force of the highest value, if he or she measures up to present-day demands. The books are not a dead weight to be carried by those with the requisite native zeal and strength. They are live agents of thrifty and efficient citizenship. A librarian properly honoring the profession gives the books this value, and makes them the instruments of culture and power in the whole personal and community life of the population.

Librarians with this insight and capacity are not picked up anywhere and everywhere. But they are to be had, and the investment, for a salary adequate to secure such a one, is usually quite as well placed as expenditures for books and building.

Museums

It is now well understood that the printed page is not the only book out of which the lessons of life may be read. With advancing age every community gains a rich legacy of history and tradition. This should not merely be recorded in books. It should be made vivid to the present and oncoming generation by other remembrancers. Curios, relics of eminent individuals and of outstanding events, can be readily collected in any community. They accumulate in private homes, any way, and they often serve their private purposes as well or better by being shared with all.

Material for a museum can be gathered by any community from all parts of the world. Former residents wander everywhere, to remain or to return. In either case they can easily be interested to contribute curios, and objects of all sorts, revealing the customs and manners of other lands, for the instruction of those at home. Only a few years of reasonably active propaganda in the interests of the community museum will be required to provide a valuable collection.

Of course it is important that adequate provision shall be made for the care and display of the material collected. Nothing will dis-

courage contributions more effectually than allowing what is already contributed to pile up under a covering of dust and in vexatious confusion.

Usually the museum should be a department of the library. In most cases it should remain such permanently. Only in the largest cities does the museum properly take on an institutional life of its own.

INTELLIGENT CITIZENSHIP

Each citizen stands under a twofold obligation. He should make the most and best possible of his chosen vocation, his profession or business. And, second, he should take a share in the common enterprises, aside from his business or profession, on which the common life subsists.

Both are obligations of citizenship. The first is not to be minimized from this point of view. Citizenship does not consist merely in voting when the time comes or in taking part in some political movement. There is no holier or more useful act of citizenship than that of prosecuting to the fullest possible efficiency one's business or profession. Of course a purely selfish motive should not control this service. Every business or profession has a direct bearing upon the common good, and that is most efficiently prosecuted which is driven by considerations of the general good, with private gain subordinated to the larger motive.

On the other hand, no community can prosper which is made up of persons who are entirely absorbed, each in his own profession or business. That would be no community at all. Individual enterprises must be tied together, linked in a common program, else the community fails utterly.

To do his part properly in either particular each citizen should be intelligent, and constantly freshen his mind. He must study his business and not less zealously study some phase or phases of the common life binding the community together.

No movement is more vital to the community life than that of adult education. Properly conceived as already remarked, education begins with the cradle, and ends only with the grave. Manifestly the conventional methods of the schools for the youngsters are not suitable for grown-ups, those devoting their energies to their professions or various lines of business. But study and learning should never cease.

Correspondence Courses

The marvelous recent spread of correspondence methods of instruction is evidence that our adult life is awakening to the truth of all this. Literally millions of Americans are now following cor-

respondence study. Hundreds of millions of dollars are being voluntarily expended annually by these adult students in this type of education. The average age of the sixty thousand students now enrol with one of the highest grade of these correspondence schools is 32 years. Many business and professional men are pursuing one or another of these courses all the time. As soon as they have completed one course, they enrol for another, often in a different school, and covering the widest variety of interests.

The University of Oklahoma offers a great variety of courses by correspondence, and at points where its service is limited, students are referred to sources where each inquirer may secure satisfactory direction in his studies. Expert guidance is now available in any field of study where any citizen may conceivably desire to inform himself. With a reasonable degree of application and at reasonable cost any may find out what he wants to know when he wants to know it. Thus no lack of opportunity in youth need deter any one from preparation to do his full part either in his chosen vocation or in the common service. Not even neglect of early opportunities need leave any repining thru the remainder of his life. Constantly improving methods of adult education open the way for any to "redeem the time" he may have lost thru neglect or thoughtlessness or involuntary deprivations.

Self-directed Education

General libraries, technical and other specialized periodical publications, a veritable flood of literature on every conceivable subject within reach of all, enable any so disposed to direct his own education. Any one who will go systematically about the business can pick up information necessary to keep his mind fresh and growing. Some system is necessary. Sloppily gained, unclassified information has very limited value. But each can cultivate system, and pursue definite aims in his independent study, and gain much strength of mind and character in the process.

A definite purpose is of the greatest importance. One of our most thoughtful public men has declared that he doubts the value of any "general reading," aside from recreative poetry and fiction. That is, he maintains that all fruitful reading aims at a definite purpose. The student designs to inform himself in a particular line for a particular purpose. To set one's self upon a course of reading simply to cultivate the mind is, to say the least, a questionable procedure. Immeasurably larger gains in every direction may be insured by shaping a definite, indeed, a severely practical purpose, and reading to it.

These definite purposes may properly bear upon one's voca-

tion. Each business and professional man should form the habit of using the community library to help him in the day's work. This is what libraries are for in the conception of the best librarians, and some of them are exceedingly ingenious and successful in making the library serve this purpose.

Studying for Citizenship

Citizenship embraces the twofold obligation already referred to. A rapidly increasing number of business and professional men realize the need of continuous and systematic study of their vocation. Much fewer realize the equally important duty to study their share of the common task.

Every conscientious citizen is already a member of from two to twenty different committees or boards of societies engaged in the public service. And, being necessarily a jack of all these trades, since they are so many, he is really capable in none. Would it not be better both for the individual and for his community, if he would concentrate his attention upon fewer public enterprises, and make thoro work of them? Most of these deal with problems of great intricacy. They cannot be mastered by sitting in an indifferently conducted committee meeting, with watch in hand guarding the time for the next appointment.

Much of the public business, that of school boards, of health boards, of political committees, of welfare organizations of all kinds, is now under the control of tyros, men and women who labor seriously to look wise and support the dignity of their office, but who know precious little about the enterprise they are attempting to manage. We need men and women in every community who will seriously specialize in phases of the common service, and will really know what they are about. Is there anything, indeed, which our American community life needs more?

If we could make it unfashionable to be a "joiner" and to be listed on all the public committees at once, and honor rather the man or woman who undertakes one or two phases of the public service at a time, and does that one or those two things thoroly well, out of a comprehensive and ripe knowledge, we should have citizens a great deal more worthy of honor, and a community life far more efficient and progressive.

No one need narrow himself permanently to a single specialty. That might not be good either for him or for the public service. He wou'd likely become a crank. He might ride his hobby to death, and hinder rather than advance the cause he espoused. Each might serve with all his mind and vigor for a time in one field, and then transfer his enthusiasm to some other needy field.

A highly capable member of a prominent organization makes it a rule to serve a certain length of time on one committee, and then ask for appointment upon some other, and so on around the list of committees, wherever his capacities guide. And to each he gives an eminence and efficiency which it altogether lacks without him. He does one thing at a time and does each thoroly well.

Could there be a more useful citizen than one who keeps an eye open for the neglected zone of the public service, the essential committees and boards and community interests, and throws his whole energies into bringing the most neglected to its proper recognition and popular support? As soon as he has put a particular enterprise on its feet and enlist adequate support from those with less initiative and vision, he may well transfer his energies to a similar service for the next needful but neglected enterprise.

We need an order of citizens who will not clamor for positions on committees in the public eye, but who will seek out worthy enterprises suffering from neglect, and thru their concentrated study and labor, force them to the public recognition they deserve. There should be more honor in such service than in nominal membership on a hundred committees already conspicuous and demanding only dignity and a big name to support the office.

Enrolment for Intelligent Citizenship

So important is the recognition of this twofold obligation of the citizen, that in each community, under the Community Council or the Community Library or some other appropriate auspices, there might well be a persistent canvass to enrol adult citizens under the two classifications. A modified plan to the same effect might be employed among the children in the high school, and even among the grades. Every child is the better pupil for some enthusiasm independent of or collateral with his routine school work. One community has so far enlisted its school pupils in the public service, and has cultivated such a high order of intelligence among them, that their concerted efforts are effecting one public reform after another.

The Extension Division of the University is prepared to supply copies of a simple blank on which this enrolment may be taken. The form is reproduced in the Appendix of this bulletin, and can be copied or adapted by any community or community organization desiring to pursue this plan.

Try it. Do not nag. Do not push offensively. Make each citizen want to be intelligent. Put means in his way by which he can at once become proficient in his vocation and efficient in his citizenship. Do not insist that oldsters shall re-enter "school." They will not do it, and no one ought to try to make them. But

create such an atmosphere of intelligence that each will wish to join, to help along the line of his own enthusiasms, and in pursuance of the studies which he likes the best.

CIVIC CLUBS

Common enterprises require concerted action. When citizens become intelligent as to the community needs, two, ten, a hundred of them will speedily agree upon some particular move as imperative. They will wish to put the full measure of their combined energies behind the needful project.

They will inevitably form a committee, or more strictly speaking, a club. A committee is appointed; a club appoints itself. Every live community is rich in such organizations.

Sneers have been vented upon the numerous civic clubs which have recently sprung up. They are said to be ephemeral, short-lived. Many of them are, and they ought to be. That is their beauty and high virtue. Some of them set out to accomplish a particular purpose, and having achieved it, they go out of existence. Therein they show their good sense, and render a second royal public service. Few evils so sorely afflict our American communities as the clutter of useless organizations, societies which have forgotten what they came into existence for, and whose energies are exhausted in seeking an excuse for continued being. Any one of these which deliberately commits suicide is to be honored.

On the other hand, there is another type of Civic Club which goes far to supply the lack of a Community Council. These may not be doing all which a more comprehensive and representative Council could accomplish, but practically all of the recent progressive measures put thru in some communities have come about thru the patient and persistent agitation of the local Civic Club.

Where there is no community council, one live, wide-visioned Civic Club may be better than two or ten. But under the wise leadership of a Community Council a number of such clubs, organized for a specific purpose, and passing promptly out of existence when that purpose is achieved, may well be kept going all the time. Some kind of group organization is bound to develop on a large scale where every citizen is alert to do his full share in studying the community interests and pushing for their development.

There have been recent movements among the women's clubs to substitute strong civic programs for the desultory literary and "cultural" entertainments which once were the vogue. Among men various types of civic clubs are multiplying, and nothing is more suggestive than the general tendency of the fraternal organizations to develop wide civic enthusiasms.

If, thru a Community Council, or under other regulative auspices these organizations can be kept from wasteful competition and vexatious conflict of purpose, the more of them there are, within reason, the better. If there is no central clearing-house, no co-ordinating influence, their presence in numbers may split the community into petty factions, each of them forgetting the task in the common service which inspired it originally, and expending all its energies in the fight against its competitors for its selfish existence. With all a community's getting let it get a community council, under that name, or some other. Some organization, sufficiently comprehensive to co-ordinate the varied volunteer activities constantly developing in a live community, is essential. Otherwise, its very liveliness is likely to be the community's undoing.

MANUAL OF CITIZENSHIP

A publication for several of the larger cities is now proving of great value. There is no reason why the suggestion may not be appropriated by even small towns and homogenous rural communities.

This is a text-book for citizens, a volume well-written, historically accurate and logically arranged, presenting the facts which every citizen should know about his town or community. It can be published in a form attractive for general reading, and serviceable also as a manual for study clubs, both of men and of women, and for high school classes in civics.

Any community supplying a thousand prospective buyers can almost or quite cover the expense of producing such a volume from the sales. A larger sale will permit reducing the selling price or improving the contents thru better writing and more painstaking research in preparation for the writing.

Character and Content

The volume may assume any dimensions desired. It should not be so small as to lack seriousness, nor so large as to balk the reader by its very appearance. It should be cheap enough to be popular, yet substantial enough to do credit to the community. A 12-mo, bound in light boards makes the handiest volume.

The contents may vary widely with the ideals and history and aspirations of the community, and with the taste of the authors. A commendable standard form would include four parts or sections or chapters:

I. A sketch of community life, its roots in the life of Europe, whence our civilization sprang, its development in this country

from colonial conditions thru the spread of the population, in its varied racial elements, thru our vast territory.

II. A sketch of the economic and other physical history of our particular community, its traditions, the character and ambitions of individuals having most to do with shaping its history; its present economic program, industries, public improvements realized and projected, form of government and political tendencies.

III. A sketch of the cultural history and present day life of the community, including education and educational institutions, religion and the churches, deficiencies and excellencies, hopes and ideals; clubs, fraternal and welfare organizations, and the varied official and volunteer media of expressing the cultural life of the people.

IV. Principles and tendencies of community building, as revealed in the life of the whole country, accompanied by illustrations, diagrams, outline maps, reproduction of charts used in social exhibits, and discussion which will serve to clarify the ideas of the citizenship, as it faces the future of this particular community.

It will be noted that sections I and IV are general and include material drawn largely from abroad. Sections II and III are local, and unique for the particular community studied. Thus the volume becomes, as the name suggests, a manual of citizenship for the people immediately concerned. It is their handbook. Only they, and the scattered former residents of the town, will be interested, and the sales will be limited to them.

Authorship and Publication

The Extension Division of the University will co-operate to the limit of its resources with any community desiring to carry out this plan. Estimates will be made of the probable expense, and the text will be prepared, if desired, by members of the University staff, subject to the approval of the proper representatives of the community.

The expense and value of the volume must be regulated by the ambitions and resources of the community concerned. If there is a local printer who can put the business thru in creditable fashion, it may be locally printed. Since book work is a distinct branch of the printer's art, it is more likely that a community will be best served by publishers at a distance whose work is standard.

In the making of surveys and in the collection of material, the University staff will be in the best position to serve. Local assistance will be necessary, and the contents of sections II and III, in the outline above, will be a purely local product, tho the text may be prepared by an experienced writer supplied by the University. The material used in sections I and IV is manifestly most available thru

the University staff, whose researches in this field are wide and constant.

Uses of the Book

These are apparent or have been suggested by what has already been stated. Does your community wish to build up a fund of assured fact and commonly accepted principles, and to develop a citizenship accustomed to thinking and acting in concert? The preparation and general use of such a manual as this will be a powerful instrument to that end.

Its possible use as a text-book for a brief course in the high school would alone justify the expense of its preparation. Four or five classes taught to think thus in concrete terms relative to their own community will at once show effects in an intelligent and conscientious citizenship. And there is no limit to the uses to which the volume may be put in the programs of adult clubs and societies, and in the readings of individual citizens. A simple, but vigorously prest propaganda would insure the sale of the book to practically every member of the community.

The first edition would, of course, speedily fall out of date. It must be revised and reprinted frequently, and, from time to time, the form and content can be radically changed, and improved. Even tho the project should lapse with the issue of the first edition, the effort would be amply repaid. Foundations would be laid, which other schemes of community building might utilize for an indefinite period.

CITY AND TOWN PLANNING

The Topsy program of letting the community grow any old way, in any old direction and to any old purpose, is now being discarded everywhere. There is still too little constructive effort being put into planning the smaller towns, but the awakening has begun.

This movement has gone farthest in the large cities, where the difficulties are greatest and the progress must be slower than it need be in the smaller and more manageable centers. This ought not to be. The large cities should show all their present zeal, and a deal more. But the new towns, or the older towns which are growing more slowly, and whose difficulties are therefore much reduced, should act while there is still time to avoid the evils of negligence and aimlessness, from which the great unwieldy cities now so severely suffer.

Standard and Unique Plans

Strictly speaking there are no standard plans for community building. Each community is unique. The physical layout of no

two towns is exactly the same. The history and traditions are quite as diverse. They diverge more and more as they grow older, and develop each its own industrial and cultural life.

The term here employed has most directly to do with the physical aspects of the community. It should not be overlooked that these physical aspects are largely shaped by the community's cultural life and its ideals, including its economic ambitions.

There is a wide-spread "City Beautiful" movement. It is cultivating new and better taste in countless communities, inspiring general clean-ups, promoting gardening, on public and private premises, raising standards of architecture both in homes and in public buildings.

But this movement serves a worthy end only as it helps communities the more effectively to express their soul, their inner and higher life. A veneer or a superficial sheen, however gaudy, cannot make a city truly beautiful, any more than a doll or putty face can be beautiful when displayed by the human individual who lacks character, no matter how regular or comely the features or facial lines may be. The truly beautiful city will show character. Its physical lay-out will be such as to serve and reveal its inner life.

This further emphasizes the truth that the plan of each town must be unique. It is work for the artist and not merely the mechanic. No plan is good which does not express the ideas and purposes for which that particular community and none other stands.

Expert Designing

This does not preclude the calling of outside, expert city architects in town planning. It rather emphasizes the need. The best architects will catch the spirit of the town as one of the prime requisites in preparing a plan.

There are now several groups of highly trained architects who specialize in the field. They do not stop with drawing designs for single houses, but plan whole towns, and put the same high order of brains, and attend with the same precision to detail, in the larger project, as the architect of the single building applies to his task.

A community employing these highly qualified experts must be prepared to spend money, though in the long run no program can be more economical. The really wasteful, expensive method is to allow the town to grow hit-or-miss, planless, compounding mistakes which must be paid for at a high price in later years. Any thoughtful citizen of this state need only look about him to see evidences of frightful blunders in building his town, which might have been avoided with a reasonable degree of forethought.

Real Estate Promotions

To the shame of the real estate fraternity it must be pointed out that some of the most grotesque effects of our aimless town building in the past is chargeable to their overreaching and uncoordinated efforts. They have plunged, and, by zealous advertising, they have induced many communities to plunge, without intelligent regard to the ultimate effects. Speculation in land, and greed for immediate returns, have dominated much real estate development in all our cities or towns.

It is, therefore, gratifying to lay to the credit of the real estate fraternity much of the reform which is now prevalent. Real estate agents and agencies have combined,—too often to win inflated gains from the public, it must be confessed,—but, in some instances out of sincere desire to serve the public interests, and to build for the long future rather than for the passing present.

It is not good for these powerful real estate combinations to remain unregulated. It is not good for them, and it certainly is not good for the community. Neither reckless, cut-throat competition in real estate dealings, nor arbitrary, despotic combination, is ideal. Real estate development should not be permitted under any auspices which disregard the stake of the community as a whole in each development.

Intelligent and public-spirited real estate dealers themselves appreciate this now, and they are prepared for reasonable and constructive regulation. They would rather work to a plan, than to plunge aimlessly. They would rather help to carry out a far-reaching scheme where results will be a permanent monument to their labors, than to fret and frivol their professional lives away, making money by wild speculation, but finding their labors, even before their death, largely to be undone.

A town plan will look far into the future, and give every one who sells land, or builds a house, who buys a home or projects an industrial enterprise, something definite and comprehensive to work toward. It will make each citizen feel that in building for himself and his immediate dependants and associates he is at the same time building for the convenience and enrichment of his whole town and its oncoming generations.

Checker-board vs. Nature's Symmetry

Most of our towns are laid out on the checker-board plan. The streets run inexorably at right angles with each other, whatever may have been the provisions of nature. On many townsites of marvel-

ous natural beauty streets cut thru according to this plan leave ghastly scars which can never be effaced.

This is supposed to insure ease and directness in getting about. On the contrary, it often creates costly grades, and condemns all coming generations to wasteful locomotion. The easy grade, following the natural contour of the landscape, not only insures vastly more beautiful streets, but it increases their economy, and efficiency.

The haphazard running of streets along o'd cow-paths is objectionable of course, tho an old cow-path is likely to be the easiest and most direct course between the two objectives which the cow had in view, but intelligent p'anning will take all considerations of beauty and utility into account. Boston, which is said to have been laid out by the cows cutting paths in the homeward journey from the "Commons" on which they all pastured, is certainly very vexing to the visitor. Even a lifetime of residence there does not always supp'y the citizens with a ready knowledge of localities in that city.

On the other hand, such violence upon nature's purposes and endowments as that practiced in Seattle, located on the majestic bluffs overlooking the Puget Sound, must seem to the artist soul immeasurably more terrible. When the main portion of that city was laid out, the checker-board plan was all the vogue, and the streets plowd thru the steepest precipices and filled the deepest ravines where absolutely necessary, until some sidewalks must be buildd in steps, and the roadway is next to impossible for any but a car hitcht to a cable. Short of this extreme, there are all degrees of violence done to natural advantages in the town sites of our western cities. This rigid uniformity is poor economy and worse artistry. A town plan even now will correct some of these blunders, and wil' forestall their repetition in new "additions" being developept on the outskirts of every growing town.

Sources of Information

These are now so numerous that no ambitious town need blunder further. There are numerous books already publisht, and others are frequently appearing, in which the whole question is treated in detail. There are periodicals, like the National Municipal Review, and the American City, which scarcely allow a number to be issued without one or more illuminating articles on this subject.

While the University has no department devoted exclusively to this service, yet members of the staff will gladly corres-

pond or confer with those interested, and will supply references for the best and fullest information obtainable.

TOWN AND COUNTRY

Inhabitants of cities and towns must eat. And their main source of food is the farm. Long ago it was found unsatisfactory to depend upon slave labor to guarantee this absolute necessity of existence. This is true from the point of view of the townsman, not less than in consideration of the rights and sentiments of the farmer himself.

Especially under a democracy the only feasible relationship between the producer of food and the consumer is one of partnership. If either assumes the upper hand, and lords it over the other, the interests of both ultimately suffer.

Many of the more intimate food demands of a town or city attach to the region immediately contiguous. This is less true than it was once. Occasionally cities are now built in regions which supply little or none of their food. But this method is wasteful, or at least expensive. Where it is unnecessary that food should be hauled long distances, there is of course great waste in going afield.

Every consideration of economy prompts a city or town for its own sake to cultivate the fields immediately adjoining for all the food supply which it is capable of producing. This no town or city can have done by a gang of slaves, in these democratic days, nor can it afford even remotely to approximate that program by arbitrary methods of controlling markets and exchange, if it would build a stable civilization.

Yet all over the United States there have developed deep seated resentments among the agricultural classes, in the belief that they are being ground down and preyed upon by arbitrary methods practised by the towns and cities.

Our civilization is sorely torn by class differences. The worst are generally assumed to be those which divide capital and labor in the manufacturing field. But the future holds no more serious disagreements than those between the agricultural population and the town and city dwellers, if sentiments are permitted to run on in their present tendencies and swell to the volume they threaten.

In community building no detail is, taking wide sections of the country thru, more vital than the establishment of just and cordial relations between the town and its adjoining agricultural

population. There are thousands of towns whose only visible means of support is their service as middlemen between the farmer and his market. The support of these towns in their present relative affluence is believed by an increasing proportion of the agricultural population to be a wasteful draft upon agricultural production.

Such movements as the Non-Partisan League in the Northwest are symptomatic. The rights and wrongs of the controversy between the farmers and those whom they esteem their oppressors are too large a question for discussion here. The fact that the controversy has become so bitter, and the agricultural unrest is so widespread, is the outstanding consideration. The community builder is not so eager to fix blame and exact punishment, as to discover fundamental causes, and remove those which are poisoning social life. There is poison getting into the body social at this point. Better relations must be maintained between town and country, if our society is to be in health.

Partnership in Institutions

Life is growing more and more complicated. Residence in the open country more and more conspicuously fails to afford all the necessities of social intercourse. The farmer is becoming more rather than less dependent upon the town. The American farmer, indeed, is almost alone in attempting to live in the open upon his fields. In modern times this has never been the order in the older countries of Europe and Asia.

More and more the vital institutions of the farmer's social life are in the town and city. His markets are there, and there are the media of exchange. Most of the cultural institutions are there, also.

He must have his full rights and assume his full duties in the control of these institutions, if our democracy is to be real. The banks must be his in a more real sense than that their windows are lettered "Farmer" or "Agricultural." In large part the farmer is in the grip of financial powers whose processes he only vaguely understands and over whose policies and methods he has no control whatever.

He is crowded out of the business and social life even more effectually, as a rule, except as he is claimed as customer in stores which are arbitrarily conducted to profiteer upon his trade. And when he rebels against the prices charged and the treatment accorded, yielding to the seductions of the mail order house, he

finds his defection from the local merchant bitterly resented, and the local paper filled with lectures rebuking him for his disloyalty.

Other of the town institutions patronize or snub him, but rarely include him on a basis of common citizenship. In civil affairs the close town corporation shuts him out. He resides beyond the "city limits."

Again, we are not attempting to fix the blame. Perhaps this is partly the farmer's fault, and partly the townsman's. Perhaps it is that of one more than that of the other. The important consideration here is that this condition must be corrected. Since the control of social, financial and business institutions is now so largely in the hands of the townsman, it is manifestly his prime responsibility to correct the conditions. This he cannot do simply by cajoling the farmer, patronizing him more effusively, advertising the goods in his stores more aggressively, throwing out here and there sops to the farmer's pride, pulling the wool further down over his eyes, while all the time confirming more surely an arbitrary control over the institutions upon which the agricultural population depends.

This policy will prove successful only in the short run, and the run is likely to be very short indeed. The situation demands the establishment of a partnership. How far this can be accomplished under present methods of administration is a question to be tested. Perhaps radical re-adjustment must be made in the town's method of doing things, in the conduct of business, in the building and conduct of its social institutions. Almost any degree of adjustment to cure the evil would be wise. Present conditions and tendencies cannot be continued; that is plain.

Merchandizing

The farmer, his wife and children, are entitled to the best going in both the substance and methods of trade. They are not getting it now, and they know they are not getting it. Nor will they ever get that to which they are entitled so long as they are served by two, ten, twenty, forty, narrow-minded, spitefully competing tradesmen, with meager stocks of goods, uncouthly displayed, and loaded down with the enormous and entirely overhead costs of this short-sighted program. Most towns have far too many stores, and the entire lack of harmony and co-operation in the conduct of their business is worse than suicidal.

Numerous towns of this and neighboring states still lack any

formal means of systematic cooperation. A new man comes to town and adds a new business where it is already overdone. He hopes by new methods and attractions to win support. The old merchants have no protection but to vie with the newcomer and if possible beat him at his own game. This is sometimes a good thing for a town, especially when the old merchants have got into the ruts. But the inevitable tendency of overdoing business in a town is to raise the prices to where all can live and profit and the buying must carry the unnecessary burden.

Under the stress of competition merchants are tempted to resort to methods which are unethical and anti-social; and thus competition becomes a species of war, from which all the highest interests of the community suffer. Either by voluntary action of the competitors or by community pressure the selling of the necessities of life should be taken out of the category of warfare, and be conceived and operated as a community affair.

Varied Town Industries

Quite as essential to the solution of this problem is the cultivation in most towns of more and more varied industries. The town population is feeding off the farmer to far too large an extent. The townsman is not contributing his share to the common enterprise. The banking and merchandizing and exchange service he is rendering as a middleman is not worth all it costs to the farmer. Too large a population is being supported in the towns on the proceeds of the idlers on the street corners, and many other idlers who are too dignified to spend their useless hours in such open profligacy.

To say that most of these towns preying off the farmer are largely made up of retired farmers and their families is simply to state a fact. It does not help to solve the problem or build up a more efficient and self-respecting community.

The permanent cure is the building up of industries in the towns. Many villages, and even towns whose populations run far into the hundreds or early thousands, embrace no industrial enterprises whatever except those which depend absolutely upon the farmer's activities. The town industries should naturally grow out of the resources closest at hand. They should begin with converting the farmer's raw produce into manufactures. But the town energies should be employed. The population of the town should not be content to receive the farmer's produce, load it on railroad cars in bulk and raw, and then go home to snooze.

Much manufacturing has been so highly standardized and centralized in enormous plants, that small factories for the production of those particular commodities are doomed to failure on an open market. But there are other industries which are incapable of such standardization and centralization. In these the small town can permanently hold its own, with its advantages of proximity to the raw materials.

Furthermore, even in the industries now centralized, a particular town can successfully meet all competition by concentrating upon a particular industry. Occasionally the investigator stumbles upon a town which boasts the "largest factory in the world" of its particular type and devoted to its particular manufacture. That speciality has become the community's passion, and every citizen more or less directly contributes a share to the labor, and shares in the pride of the common achievement.

The will will find the way, in any case. And the way must be found. The town populations astride the back of the farmer must get off, and produce in their own behalf and in the upbuilding of the common life.

School and Church

It may seem odd to many observers that the rapid strides made of late in the improvements of transportation, the coming of the automobile and the building of good roads, should have rooted the school more deeply in the rural soil and, at the same time, have uprooted and led to the decay of the rural church. In certain of the states of the older middle west hundreds of rural church buildings have been abandoned, and the organizations have disappeared or remain largely on paper. In those same states the rural one-room schoolhouse has likewise largely disappeared, but the centralized rural elementary school has taken the place, and the school system has developed the rural high school, fully equipped secondary institutions being frequently located on the rural highway, miles from any town.

The reasons for this are beside the present point. There may be sharp differences of opinion as to the more determinative causes. The fact is clear that improved transportation facilities are profoundly affecting the cultural institutions of the town and country.

Centralized schools, designed to serve wide areas of farming territory are often located in the towns. But unless they lay out their curriculum so as to give the proper prominence to

agriculture, they will only aggravate the present estrangement. The farmer has for long been in the way of resenting the manner in which town schools alienate the young from the farm. He does not fancy sending his sons and daughters to schools which teach them either by precept or by implications to despise the parents' calling,—unless he is that type of farmer who despises his own calling, and strives at the earliest date possible to retire from its rigors and shake its dust from his feet. That sort of farmer has done the most to make the town the parasite it now too often is.

The movement to get the schools designed to serve the rural population out into the country will doubtless gain stronger head still. Unless the town is rural-minded, and wishes to continue rural-minded, it must fail to furnish the kind of education which the whole-sould farmer demands for his children. He will more and more insist that the open country shall furnish the atmosphere for both elementary and secondary education.

The farmer's church apparently introduces another problem. The fact seems clear that the rural church is in decay. All will agree that only a great amount of centralization will save it. Whether this tendency will locate the church in the town or in the country is perhaps not clear. Perhaps the farmer and the townsman do not need separate institutions for the expression of their religion, as they apparently do for the elementary and secondary education of their children, and the automobile speeding along good roads may render its best service to religion by carrying the farmer and his family to town for church. So far it does not appear that the decay of the church in the open country has strengthened the town church. It also has weakened in numerous cases. There are manifestly causes at work here beyond the range of the present discussion. It only remains to say that if the town church is to serve the rural population it must be, as in the case of all other institutions, on a partnership basis. The church must be as much the farmer's as the townsman's. The former must not be led to feel that he is welcomed as a guest, no matter how obsequiously or genuinely; he must be included as a proprietor, a member in full standing and with full powers.

Community Housekeeping in Towns

The alienation of the farmer, his defection from the local merchant, and his general resentment of his treatment by the town has stirred many towns to "do something about it." They have

grown very effusive in their welcome to these "Guests in our midst." They have established rest-rooms for the farmer's wife and children when they come shopping. They have provided hitching racks for the farmer's team and parking grounds for his auto. They set up signs on the streets and at the entrance of the town with a welcome as noisy as flaming bill boards can make.

This is believed to be all to the good, and much of it is gratifying as betokening a chastened sense of remissness on the part of the town in the past. But the impression conveyed by much of this activity is like that of an effusively hospitable housewife, who as much as says, "I am very proud of my good housekeeping, and I would dearly love to have you come and visit me, so that you can flatter my pride by seeing for yourself." It is doubtful if this attitude and this particular line of activity on the part of a town can go far toward solving the serious problem with which we are here dealing.

By some means the relations of farmer and townsman must be got off the basis of patronage, if the community of interest inherent in their economic relations is to be genuinely expressed socially. Perhaps it is too much to expect or to hope that the civil organization shall be so reshaped as to establish a common basis of citizenship. Perhaps the farmer is quite as little prepared for that as is the townsman. But in the numerous other relations a more genuine partnership can be established, than prevails in most regions.

Whatever approach is agreed upon will involve mutual obligations. Our discussion has implied that the initiative must come largely from the town. It must, for the reason that the town is now so largely in control of the social forces and institutions involved. But if the farmer wishes to cease to be a guest or an object of prey in the town, and to belong as a part of the community, he must be prepared to do his part, assume his share of the burdens, and make the common institutions his own in every sense of the word.

Every community which is addressing itself intelligently and with conscientious devotion to this problem is rendering a great service to our whole American civilization. Now that the population is about evenly divided between city and country, it must not be lined up in two equally powerful, equally selfish, equally unsympathetic hosts, bent upon "fighting it out," each in its own interests, in disregard of the sentiments and interests

of the other. That spells defeat and disaster for both hosts, and the retardation or wreck of their common civilization.

THE CIVIL ORGANIZATION—CITY MANAGER

City government has for a long time been in a bad way in the United States. Our most conservative publicists have not hesitated to say that it is the worst in the civilized world. There has been improvement in late years, especially in certain spots. There is large room for more everywhere.

A vast new library is accumulating, devoted to this subject. There are valuable periodicals whose editorial and contributing staff are giving the subject exhaustive and expert study. Experiments in the various parts of the country are being made and reported with great faithfulness to the facts and to the public service. There is thus little excuse for any community to flounder in ignorance and inefficiency because proper guidance cannot easily be had.

The twin evils which hold our communities back are the indifference of the citizenship, and zeal for the present order on the part of those to whose personal interest the present methods work.

Aside from these interested politicians, there are many conservative and high-minded citizens who believe on general principles that the surest cure for social evils is to utilize more conscientiously the existing machinery of administration. The fathers built up our prevailing mayor-council plan, and we can do no better than to make it work, acknowledge its incidental weaknesses, but making the most of what must be its high virtues in deference to the fathers' high wisdom.

On the other hand, an increasing proportion of thoughtful citizens are convinced with an American publicist of a generation or two ago, that "new occasions teach new duties", and that "time makes ancient good uncouth". There would certainly seem much which is "uncouth" and lumbering in the prevailing mayor-council method of administering city and town affairs.

The break came first with the Commission Form of city government, inaugurated almost by accident in Galveston at the beginning of the present century. Few political reforms have swept so rapidly and widely thru this country. Hundreds of cities, large and small, soon adopted the new plan.

But, like most such hastily conceived schemes, serious defects quickly developed. No authorities now recommend the orig-

inal commission form. It has abolished certain of the evils inherent in the old form with its confusing long ballot, its corruption-breeding checks and balances, and its tendency to make public office the plum of popular favorites and professional politicians. But the commission plan in its original form has not supplied that unity of administration which efficiency imperatively demands.

Oklahoma has itself had distressing demonstrations of the deadlock which may at any time occur between members of the commission, when each may be guided by self-interest or a desire to make political capital. The plan provides for no umpire or unifying authority in the case of such a deadlock.

Commission Plan Modified

The commission plan is now being transformed as rapidly as possible by the addition of an officer known as the City Manager, and by the radical alteration of the status and the duties of the members of the commission. The former insures unity of administration; the latter avoids interference from the members of the commission, and encourages the choice of the commission on political grounds.

The original commission form as much as announced that politics are permanently adjourned in the town or city adopting the plan. But in a democracy politics decline to accept permanent or even protracted adjournment. Citizens cannot demit their political responsibilities. Towns and cities and states and nations cannot be run without politics. Business men, a while back, were inclined to scorn politics as an inherently pernicious and entirely unnecessary resort. It was largely under their leadership that the original commission form gained such speedy and wide vogue. They have learned several things since, and have been the means of teaching our communities several things. Business is itself learning that even its own affairs cannot be divorced from the will of the whole community and from the media by which that will is expressed.

Originally the members of the commission were elected to "attend to business", and were expected to "let politics alone". In the more recent plan the members of the commission are elected for political purposes and are expected to let the business of administering the city's affairs alone. At first the commissioners were heads of departments of administration. Now they are forbidden to meddle in the details of administration. Formerly

each commissioner was supposed to be chosen because of his special ability as a business administrator. As a matter of actual experience, the electorate did not show itself wise enough and free enough from political considerations to select that type of commissioner. In the new form he is chosen because of his capacity to reflect the sentiments and desired policies of the citizens who elect him.

In the new form as in the old the persistent attempt is wisely made to divorce local from national politics.

The Place of the City Manager

This new officer takes over all responsibility and authority for the day-by-day administration of the city's or town's business. The commission elects him, and has the right to remove him at any time. But they do not have the right to take details or any department of the administration out of his hands. The only way to interfere with his conduct of affairs is to remove him. Thus recognition is made of the two-fold character of civil administration. In the formation of policies and programs the commission is supreme, and the manager has no authority whatever. In administering the details of policies and programs already established the manager is supreme, and the commission is not permitted to interfere in any detail.

Usually certain departments, like the schools and the courts, are not included in the city manager's field of administration. His province is that of the public utilities and the routine business of the town or city, including police and fire departments, and all measures for public health and public safety.

The City Manager and Small Centers

It is still generally believed that the overhead expense of the city manager, office expenditures and a salary adequate to secure a capable man, would be excessive for a town or small city. This impression is now being dissipated by the experience of centers of two thousand and less, where the plan is demonstrating its economy. This demonstration is likely to be far more complete during the next few years. A population of as few as one thousand would seem to have numerous enough and important enough joint interests to justify them in paying a very creditable salary to one trained and capable of administering these affairs.

There is no limit to the business which such a community may conduct in common, short of their desires to economize by

joint activity. A common light and water supply are now considered essential in a progressive community. A central heating plant is becoming common, and is proving a great economy where the homes are not too widely scattered. The care of street and roadways, protection of life and property, and even the close regulation or operation of supply stores under community auspices, are essential or are open questions in many communities. Communities are growing larger under the consciousness that these benefits can be best insured by larger groups. And these common activities are so multiplying that smaller communities are finding a more highly organized administration beneficial. To do all which has been suggested above, and do it well, for even a thousand people, would tax the abilities of a high class man and corps of assistants. It would be a real economy to employ such a man as manager.

The City Manager and Democracy

The impression has gained considerable currency that the city manager is a little czar or autocrat, that a town turns itself over to him to be ruled by his arbitrary will. Nothing could be farther from the principle designed to control his office or from the facts of experience under this plan. The highest commendation of the Commission-Manager plan of town or city government is its democracy, and its strict responsibility to the community.

The manager is appointed by the commission, and may be at any time removed by the commission. Ordinarily this power is unlimited, the commission not being required to "serve notice" nor to "show cause." Yet the freedom of the manager in detail is not sacrificed, for the commission has no power to interfere in details. Only when his administration is on the whole of such a character as to jeopardize the interests of the community is he removed. He must be responsive to the needs and desires of the citizens all the time, yet he is not pulled and hauled this way and that, compelled to trim and sacrifice the good of the whole to the whim of an influential individual citizen or a powerful politician.

The commission is expressly chosen to represent sentiment, opinion, policies and laws. The kind of persons capable of doing this can be safely chosen, for skill in administration is not expected of them. They need not be citizens of independent fortune, for the duties are such as any citizen may perform in con-

nection with his business or other employment. They make the laws; the manager has no power whatever to do that. His business is efficiently and in even justice to administer the laws and prosecute the policies laid down for him thru this medium which directly expresses the will of the community.

The Manager and Politics

The theory of the manager's office and the limited experience so far available has been already set forth. It is often predicted that as the plan is more fully established city and town elections will be made to turn on the personality of a manager. Candidates for the commission will run on a platform of support or non-support of a manager at the time in office, just as school board elections have sometimes turned upon the continuance or non-continuance in office of a particular school superintendent.

Predictions are predictions, and have value only as likelihood is established by known facts and tendencies. Perhaps this will happen in certain cases. Even if it does, the method would not therefore be conclusively discounted. Nobody thinks of taking the election of the school superintendent out of the hands of the school board, because the superintendent sometimes domineers and plays politics. We should certainly be in a worse muddle if the office of school superintendent were thrown into the political scramble and made the prey of a designing politician, irrespective of his technical qualifications.

But in the case of the city manager there would seem much less cause to fear this result than in that of the school superintendent. The very intimacy and comprehensiveness of the contacts of the city manager with all the people is a safeguard. Once having tasted the fruits of a highly efficient administration of the public utilities under a well-trained and thoroughly competent administrator, the citizens will think a thousand times before they will make the office the football or the grab-bag of the political scramble. The effects strike too close home.

On the other hand, lamentable as the fact is, citizens have not uniformly felt the same concern over school interests. Voters do not go to school; they send their children. Voters and especially active politicians often have no children of school age, and it becomes easier for them to use school perquisites to reward favorites, without serious regard to educational values. The City manager and his administration touch every citizen all the time. Every body cares, or rough experience will make him care.

Studying the Problem

The City-Manager plan is not the last word. There is something better to follow. It seems to be the best so far, at least for certain types of communities.

It would be a great mistake for any community to adopt this plan or any other without knowing thoroly we'l what it is about. The city manager will certainly not succeed in a community which has gone b'indly into the plan, and has supposed that a device has been discovered to cure all the evils and avoid all the peri's of civil government. Every community owes it to itself to go into the business thoroly, and study the commission-manager plan, not committed in advance to its adoption, but to find out whether it wishes to adopt it. Such study will have to begin with a group of citizens, a community council, or the chamber of commerce, or the Rotary Club, or a civic club. After this group has thoroly educated itself, its more difficult business is to educate the entire community.

New methods are deve'oping all the time. At least three American cities have adopted and are operating the plan of proportional representation in elections. This deserves the study of all progressive communities.

How far should public utilities be administerd by private corporations under public regulation, and how far should they be publicly ownd and administerd? This question has to be settled by each community for itself. The experience of no other will be an infallible guide. Each plan succeeds and each plan fails, under certain conditions.

What should be esteemd public utilities? Where does the zone permanently reservd for uncontrold private initiative stop, and where shou'd public ownership and operation begin? How wide should be the zone of public regulation and private ownership lying between the two extremes of private and public interests?

Practical questions are too numerous even to state here. Any one can see that they are too many and too important to be left to chance decisions or the blundering of ignorant citizenship. The need for adult education recommended under other sections of this bulletin is enormously emphasized here. The reason so many of our communities flounder hope'essly in corrupt and inefficient administration of their affairs is because even the most enlightened citizens are so profoundly ignorant, and those who

do know have not the patience and public spirit to see that their fellow-citizens find out.

The literature to furnish a liberal education in any of the fields here toucht upon or suggested is available for any who will seek. While the University has not research departments covering all, inquiries can always be referd to the best sources for information. Correspondence is invited, and the utmost service possible will be renderd in helping communities to "get wise" in matters and methods of civil administration, and to realize upon their learning practical results.

PUBLIC HEALTH

The public health is as much an affair of the engineer as of the physician. "An ounce of prevention is worth a pound of cure." The physician realize this thoroly well, and is prepared to act upon it when our conventions will permit him to do so. The business of keeping people in health is still very much upon an individualistic basis, and the rank and file of the citizenship are perhaps even more disposed to keep it on that basis than are the professional medical men. People would much rather run to a doctor to patch them up after they are injured by disease or neglect, paying a large fee for the service, than to spend much smaller sums in taxes to advance measures of public sanitation and popular education in preventive medicine.

But this short-sighted policy must pass. It is far toward the way of being laid aside by numerous progressive communities.

In the Schools

Where a community has already begun a program of public health the best way is to go on from where it has arrived. Where a community must begin *de novo*, the place to start is in the schools. A regular system of inspection should be inaugurated, and a traind nurse should be employd for full time service. It has now been clearly demonstrated that most cases of backwardness among school pupils are due to preventable physical ailments. Often these are readily corrected. Sometimes they are directly caused by poorly ventilated, incorrectly lighted, or improperly located school buildings.

The step is not revolutionary, and will not seem so to the most conservative or reactionary citizens. Those more ambitious may be assured that under proper management it will lead on to other and longer steps. Causes of physical disability dis-

covered in the school are often directly traced to the home, and the nurse's business is to find them, wherever they are, when their results appear in the school children. An active, wide-awake nurse, even in a relatively small town, will soon demonstrate that her hands are too full, and other steps by way of safeguarding the public health will follow.

The initial expense is that of her salary and meager equipment. If funds cannot be secured at first for the employment of a physician for medical inspection, the work can be shared at a reduced expense by the regular practitioners of the community. Their interest and support of the plan is most desirable, if not essential, in any case. They can "block the game" if they are so disposed. Rarely are they disposed. On the contrary, self-interest as well as public spirit enlists their support to a plan which induces parents to look to their children's incipient ailments. Any self-respecting physician would rather devote his expert knowledge to a bringing on a new generation, straight and sound, than to wear himself out upon the old wrecks of early neglects and excesses.

Volunteer Support

Public health measures almost invariably begin in volunteer effort. A small organization is formed, a little money is contributed, practical measures are adopted to meet glaring needs, and the community as a whole is ere long so convincingly "shown", that the inauguration of an official public health service inevitably follows.

New communities can make greater haste than have the older regions. It is often conceived necessary nowadays to provide a board of public health, or establish a health department of the civil government, in the setting up of a town corporation, like any other essential feature of a municipality.

This is not so nearly universal, even with new towns, as it ought to be. New towns, even in the new states like Oklahoma, usually grow out of hamlets or villages, and rural "freedom" in things sanitary is allowed to persist until long after the congestion of houses and people should have forced the introduction of approved city or town sanitation. It is hard for the wisest to determine just when the dug well should be abandoned or sewers should be laid. It is often like pulling eye-teeth to draw out from the ignorant and easy-going the taxes necessary to install a common water supply and a sewage disposal system.

Thus, in most towns, a group of public-spirited volunteers must take the lead. If none do so of their own accord, a community council, if there is one, should not delay to lay the burden upon

the consciences of a group, however unwilling the community as a whole may be to go the lengths in public health service. The smallest community should begin right away, or press on from the point which it has attained. No feature of community building calls more importunately for concerted and persistent attention in all parts of the country than this of programing for public health.

Standardized Plans

There are certain standard measures which every community must eventually adopt: inspection of buildings or industries likely to prove a menace to health, suppression of nuisances of all sorts, checking of contamination and the enforced removal of the causes, though they may be in private homes and within the zone where the free-born American citizen is supposed to be sovereign absolute. There is no sovereignty which permits the individual or the family to put in jeopardy the health and lives of fellow-citizens. The zone of public interest and therefore social sovereignty has greatly widened since the nature of diseases and the habits of its carriers have been accurately ascertained.

But public health is a very intimate interest, and each community should show enough ingenuity and insight to adapt its program to all the local conditions. These vary greatly as between communities, and health measures should vary correspondingly.

In other words, this is a science enlisting the community's best brains, a holy office demanding the community's sincerest conscience, the test of the community's individual and social efficiency and therefore second to none in importance. We are only beginning, in American communities, to take the measures necessary to insure the highest efficiency of our physical life, and, as spiritual values are so indissolubly bound up with the physical, all our hopes and our destiny are here involved. The most flagrant, most criminal waste in our terribly wasteful civilization is the reckless throwing away of the human values, the painful rearing of the masses to rot away in perpetual inefficiency before they have lived out half of their years.

Public Hospitals

The hazards of the smaller community are magnified in the passing of the country doctor. The point has been reached in older sections of the country where communities advertize for physicians, offering a guarantee of a certain minimum income to any competent practitioner who will take up permanent residence in the community. While there does not seem to be a pronounced shortage in the medical profession,—certainly the shortage is not apparent in

the cities and larger towns where only a meager living can be secured by a certain proportion of the too numerous practitioners—yet the distribution is manifestly faulty.

There are profound changes taking place. They reach farther than the layman, or even most of the medical profession, realize. The hospital is partly cause and partly effect of this tendency. Most physicians now prefer specialized and hospital practice to the "old-fashioned" general home visitation. They wish the patient to come to the physician, rather than that the physician should go to him, and when his malady puts the patient to bed, they much prefer that that bed shall be of the modern hospital construction and in surroundings approved by modern asepsis.

Nurses, likewise, soon wear out under a regimen of home nursing, and gravitate to public and semi-public institutions. The pressure is on from every quarter in the direction of the hospital. Even tho the public were not alive to its own best interests, the medical profession is demanding the hospital. No considerable community can afford to be without one. It cannot permanently retain competent medical attendance without one.

Studying the Business

A few physicians or a group of public-spirited citizens cannot inform themselves or act vicariously for an entire community. Nowhere is universal education more imperative.

Nor will the formal teaching of physiology and hygiene in the schools, important as this is, suffice. Universal and unending popular education is the only recourse. This requires concerted effort on the part of all media of public information. It requires a devoted, intelligent and constant propaganda. And propaganda does not conduct itself.

No board of health takes itself seriously enough which is content to follow its rounds of inspection and of hauling lawbreakers into court. It is properly conceived as a vital educational force in the community. It should enlist the finest ingenuity of the citizenship in compelling even him who runs to read what is good for him, and for the rest of his fellow-citizens, in the care of his physical being and of the community's physical surroundings. Eternal vigilance on the part of all is the price we must pay for good health.

Information is now available to all. Laymen may render a signal service by studying principles and methods of public hygiene. As remarked at the opening of this section, the community's problem in health is quite as much a matter of engineering as of medicine. The business man, and every man and woman of affairs, are

called upon to know what will make for the general health. A systematic course of reading will repay any one, both in its individual culture and it is preparation of the citizen for social usefulness.

The School of Medicine of the University has stores of knowledge and experience which are already at the service of the public, and citizens in all parts of the state should avail themselves of these resources more largely than at present. The Extension Division will welcome correspondence, thru which inquirers may be put in touch with sources of information covering any particular phase of the subject which may be designated.

RECREATION AND PHYSICAL EDUCATION

The poet found in his old age that soul helps flesh no more than flesh helps soul. The physical part of the individual and society is quite as essential to well-being as any other part.

Our modern and better pedagogy is finding that the play spirit of the child is not an evil to be suppressed, nor merely to be tolerated as that whose limited expression will keep Jack from being a dull boy in his studies. Play and the play spirit are, on the contrary, the most normal element of the child nature and their expression a most vital feature of education. The progressive educator is conscious that we are still very backward in methods for the intelligent culture of this phase of child nature.

But the child is father of the man in this department as in most others. All need play. Recreation is next in importance to creation. The latter indeed must stop very shortly after the former begins to suffer from neglect. A program of physical education and organized play is not alone necessary in schools, but a comprehensive program for those of all ages is now being more and more widely recognized as an essential feature of community building.

The Peril of Drudgery

A population made up of drudges is no community at all, and cannot be converted into one. The establishment of the eight-hour day in industry is not demanded simply by justice to the individual worn out by excessive hours of labor. It is a supreme social demand. Neither the physical nor the spiritual health of a community can be maintained against a regimen of unrelieved grinding labor.

Eight hours need not be the daily limit of care-free, inspiring, joyful labor. Work of sufficient variety and into which one can put his liveliest interest all the time may wholesomely occupy most of one's waking hours. The healthiest both in body and in mind

are often those whose only recreation is gained by a change of work. But a community whose industry is so organized as to condemn a considerable proportion of its citizens to drudging or distasteful labor, is blind to its own best interests when it permits the daily stint to run beyond eight hours. Intelligent students, including employers themselves, are beginning to find that for certain industries eight hours are too many. Several employers have demonstrated that the industry itself prospers best under a program of not more than six hours of continuous labor.

Just as society has organized industrially to involve the perils of drudging labor, so it is incumbent upon the community to organize to furnish the antidote. Organized recreation must be more and more clearly recognized as a feature of the community's program of production. It is a means of insuring larger economic returns. It is a conservation of the common store of vital energies.

The Peril of Unoccupied Leisure

The most conclusive argument against the eight-hour day of labor, for those who do not believe in it, is the profligate use of their leisure by working people. The first effect upon those who suddenly acquire leisure is usually the cultivation of dissolute habits. Idleness and dissipation are notorious companions.

But the cure for these evils is not reaction to the old round of drudgery from which society is being so happily emancipated. It is rather the intelligent organization of the leisure time of the masses of people who have not the individual initiative to enable them to utilize this new resource to the best advantage. Leisure must be turned into a social asset.

The saloon has gone. Most Americans are glad of it. Forms of commercialized amusements spring up from time to time which soon show themselves to be obnoxious. Nature abhors a vacuum, and this is as true of social nature as of physical. Leisure unoccupied with employment of a wholesome and elevating character will speedily be occupied by employment degenerating to the individual and menacing to society.

Commercialized Sports and Amusements

Those who stand to make big money out of the leisure of the people need to be watched all the time. The love of money is the root of a lot of the social evils, if not of all of them. The biggest quick money is to be got from pandering to vice, and those who are eager above all else to make money will not scruple to get it at the sacrifice of their neighbors' virtues.

But the peril of commercialized amusement is more subtle than

this. The tendency to professionalism which it cultivates weakens the social fiber even where open vice is not encouraged. The commercialization of the national sport, for example, baseball, has recently revealed its most baleful effects in the corruption exposed in the courts of Chicago. The whole nation has been outraged by these revelations and the "magnates" have themselves been foremost to recognize the peril to which gamblers and dishonest players have subjected the whole baseball system.

But no matter how successful may be the effort of these "magnates" to keep the game "straight," the subtler evils of professionalism have not been eliminated. Much is gained by setting high standards of excellence in sport. Perhaps these can be attained only by a high order of brains and skill, professionally employed. But that program tends to limit the numbers who derive personal benefit. Some of the most ardent baseball fans could not throw a ball from second base to the home plate. The keenest critics of professional baseball tactics are often entirely guiltless themselves of the slightest baseball skill.

Sitting on the bleachers for two hours in the open air, while cheering on the professionals at their daily labor, or jawing the umpires also serving for a wage,—this has a certain value. The fan might employ his leisure less satisfactorily. But it is a low social ideal which is thus reached.

Our national sport may be, on the whole worth all that it costs. Professional baseball indirectly fills the sand-lot diamonds with players as well as crowds the major league bleachers with idlers, but every good sportsman as well as every social philosopher wishes that the game could be so organized as to get more of the spectators into the players' uniforms. The best sport is the kind which sets all to playing the game at least a part of the time. Spectators add enormously to the zest of a sport, but there is now far too rigid division of labor between the players and the spectators. It would be better if our major sports could be so organized that players and spectators take turn about.

The best recreation program for a community will see that this is achieved. To be fully effective such a program must set all the citizens to playing. It is not required that all shall become skillful at every sport, nor even that what are now styled sports shall absorb all of the leisure of any. Many can make sport of what others call work, and can thus gain all the recreation which they need. But by some means recreation should become universal, and none should be permitted to lead a joyless, drudging life, certainly not thru the will of others. And those who wilfully make them-

selves drudges shou'd at least feel the pressure against them of the whole community spirit.

However necessary, therefore, may be the supply of certain sports and amusements which require large gate-fees for their maintenance, a complete recreation program for any community will demand the enlistment of great masses among the players, and players who are engaged for the love of the sport rather than for the money rewards to be got out of it.

Recreation and Education

The best recreation is not of dissipation of time and energy. Leisure time occupations need not be sheer waste. The best play is always educative.

Thus a community program of recreation should cover a wide range of interests, and is closely linkt with the program of formal education. Its proper and ultimate aim is to put joy into the whole of life. It is the foe of idleness, not its encouragement. It hates loafing and loafers, and seeks to banish them absolutely and totally from the community.

As a matter of experience, most community programs of recreation have been inaugurated by or in connection with the schools. So far as the schools are confined to the service of the young, they must fail to supply the full and final direction of the program, for, as already pointed out, recreation is important for the adult as the child, tho it may take different forms for the two. But the drama, music, and all branches of art are properly fosterd in connection with the recreational or joy life.

Thus an immense field is opend. It is apparent that no clear lines of demarcation can be drawn between recreation and the serious interests of the individual or of society. Play has been so sorely neglected that few of us realize how serious is its need. All our work will become more wholesome and efficient when it is more charged with the play spirit.

Leadership

No community can afford to leave this department to chance. Wholesome recreation will not develop itself nor will clean play go straight without guidance. Not only will an effective program cost money, but the best results will be got from the expenditure only as the program is carefully pland and the expenditure budgeted.

The sources whence the money comes may vary. Some communities see so clearly and agree so unanimously that recreational guidance is public service, that they naturally make provision thru taxes, either in connection with the school system or otherwise under the civil government. In others even larger sums are avail-

able thru popular subscription. Individual philanthropists cannot honor themselves and serve their community better than by intelligent provision of buildings and other equipment for this departure.

A play supervisor is coming to be a prime requirement. That means a salary, and it should be a liberal salary, for the efficient guidance of the varied elements of a community in their play life, calls for a high order of skill and thoro training. In communities where great difficulty has been experienced or is anticipated in getting started, the wisest expenditure of all is likely to be the salary of a capable supervisor. Leaders properly trained do not ask for or expect perfect conditions and a constituency wholly intelligent and committed to the program. They expect to do a lot of missionary work in the interests of their cause. They delight to convince the doubtful by demonstrating the value of their profession.

Thus a whole community does not need to be committed before a start may be made. Collect a committee large and intelligent enough to insure a reasonable backing, and funds sufficient to finance a supervisor, and the cause is as good as won. It is the business of a properly trained supervisor to win the support of the community. The program will win its own way, like every good cause.

Information and Standards

Community Service, Inc., is only one of the national agencies now devoted to the promotion of community recreational programs. These help with literature and thru salary specialists. They help to standardize the methods employed in organized communities, and by serving as a clearing-house of information, enable each community to profit by both the successes and the failures of other towns and cities.

Community Service, Inc., grew out of the war camp service, grafted upon the stock of the earlier play-ground association. It is devoted solely to direction of leisure time. Its address is 1, Madison Avenue, New York.

The Extension Division of the University is equipt to furnish counsel in this field, and correspondence is invited from all. References can probably be given which will enable any inquirer to pursue intelligent study of any phase of this service.

MUSIC

"Music hath charms to sooth the savage breast." This is particularly true when the savagery lies in the human breast. Singing communities do not fight. Petty factions do not run riot in towns where community and club singing is constant and enthusiastic.

Thus music becomes a community builder of peculiar signifi-

cance. It has long been noted that ardent patriotism and social vigor has been accompanied by popular musical movements among the older populations of Europe. Folk songs are among the most permanent and characteristic bonds which give a race or a nation stability and consistency. They are not wholly cause; they are often quite as much effect. A people bound together by tribulations or great common joy burst forth in song; song is the expression of sentiments of fellow feeling born of either common joy or common anxieties.

We in the United States scarcely know what all this means. We are accumulating folk music, but we are not fully conscious of it. Oddly enough, our most characteristic and original folk music has been supplied by the negro. Yet this is not so odd as it seems. The negroes have been given a peculiar solidarity by the vicissitudes they have suffered, and stronger common sentiments have prevailed among them than among any other single element in the population.

While it is true that racial or national vicissitudes have generated the most lasting and vital folk music among all people in all lands, yet other causes may just as effectively serve if they are turned to account in cementing a common social life. The American people need not and should not wait until they are trodden under the heel of a brutal oppressor or suffer some terrible calamity before their soul bursts forth in song. We need a great national movement to cultivate and express the common soul in music.

And this movement would seem to be coming, if it has not already been inaugurated. It began before the war, and has been accelerated by the war, though the war diverted it into different channels. It seems likely, in due time, to sweep back into the channel in which it was earlier started. Every consideration prompts every community to swing into line and join this movement.

The Individual Artist and the Community

The musical artist is notoriously temperamental, not to say cranky. He or she often expresses anything but the social spirit. Musical genius sometimes seems individualism run to seed.

But this popular impression of the musician is in the way of being corrected. No more outspoken and aggressive leaders of the community movement are to be found than among the musical profession.

The great majority of our national artists have been foreners for reasons which are for the most part quite clear and natural.

Many have been charged with being mercenary; Americans

have the fattest pocketbooks, and therefore the foren musicians flock to our opera and concert halls, yet he is doing more to develop an indigenous musical life in America than some of our foren citizens.

Caruso, whose recent death has stird the whole world to tributes to his spirit and art, made an immense fortune from his American service, but he set standards of liberality which will abide, and will go far to remove the stigma of selfishness which has been attacht to the musical artist. He was always cheery and ready to give his best for the public.

The Damrosches, father and two brothers, have been a powerful influence in the movement for popular education in music. Edward Bok tells, in his widely read biography, how he was instrumental in transforming the old close corporation in control of the symphony orchestra of Philadelphia into a genuinely popular institution.

Music is too vital and precious a social force to leave it cloisterd in studios and the drawing-rooms of the wealthy. The larger cities are all ambitious to establish on a firm basis their symphony orchestras or opera companies, and no town is too small to maintain a healthy community musical organization of some sort.

Community Backing for Musical Organizations

Desire of self-improvement is sufficiently strong to keep alive some musical organizations, but where this continues an only incentive the community shows itself selfish, willing to receive the benefits of arduous labors on the part of its musicians without giving anything. Chance admission fees for musical concerts furnish poor support, and must fail to build up a high-grade and self-respecting musical life in a community.

In music as in sports, a community must beware lest it derive its culture from "sitting on the bleachers." Every one cannot be a musical artist, but a plain duty is laid upon each, and each should rejoice in the opportunity, to back up an intelligent musical program which shall encourage and support the leadership of its artists.

Rarely is this backing other than volunteer among American communities, but it should be made popular, and as many as possible of the citizens be enlisted as workers and financial supporters. Developing a strong musical department in connection with the schools is a good "next step." This tends to establish the program in the official life of the community.

The movement should certainly not stop there. The conventional identification of the schools with the children and youth

cramps the musical program far too much. It should have much of its richest and most intelligent support from the adult life. By municipal band stands regular concerts and other musical activities under municipal auspices, several American cities are advancing farther. We have nowhere reached the standards of many cities of the old world, and even of certain municipalities of the American republics, where the national or municipal opera house and concert halls are maintained at the public expense.

All Taking Part

There are signs that our American movement will become far more essentially popular than even the maintenance of municipal concerts and orchestras and bands. Numerous communities are now being organized in a manner to get the people "off the bleachers." They themselves furnish the music. Hundreds of persons, even in relatively small communities, are now organized in singing clubs, or instrumental organizations, practicing regularly, and deriving much personal benefit, and these organizations are affiliated under a central leadership which on festival occasions enables the community to bring together impressive assemblages of its own citizen musicians trained to a common purpose, and prepared to co-operate in great and patriotic enterprises.

Look up this movement, even tho your community may now be very backward musically, or even tho it may be so small that only limited musical organizations of any type would seem ever possible. Whatever steps are taken in your community might well be taken with a worthy goal in view. Community Service, Inc., 1 Madison Avenue, New York, is giving strong encouragement to comprehensive community organization in music, and has worked out plans whereby leaders of small, local musical organizations can themselves be organized by cities and counties, to unify and standardize the movement for large areas.

Providing Competent Teachers

Certain Oklahoma communities of considerable size are now entirely without professional musical leadership. Even tho one may be disposed to give himself a musical training, he is helpless before these conditions. In no department of education is a live and speaking teacher more essential. One cannot "pick up" his music, and do it well. A community does its whole life a serious hurt by allowing such conditions to continue.

Once an atmosphere is created, and musical ambitions are stirred, teachers are usually able to hold their own. They make their own way. But a competent teacher may not be disposed to enter a

musically dead community and starve while he stirs its ambitions. A start can always be made by underwriting a good teacher's support for a term of years, and the underwriters not only render a most valuable public service, but they rarely lose money in the end. Happily music is a branch of education which has proved vital enough largely to make its own way, and it will continue to make big return in cash, if a little brains are put into organizing its promotion.

Information and Encouragement

No feature of the spring meet at the University is more impressive than the competition among musical clubs from the high schools of the state. The Extension Division is eager to see this movement extend to every community and to every element of the population. Write of your hopes and perplexities, and references can be given to sources of information which may be of assistance to you. The whole school system of the state from the musical department of the University down to the humblest teacher of music in the school grades, is eager to set Oklahoma to singing, and otherwise to sweeten and deepen and unify the life of the state thru music.

CELEBRATION OF NATIONAL AND LOCAL FESTIVALS

We have one great national holiday in America on which citizens everywhere are supposed to unite, tho it falls on a date when millions of the population are sweltering in extreme heat, and many others are absent from their homes seeking respite. There are two or three religious festivals which are variously celebrated by our religious bodies, but which are sufficiently well established to bring about a fairly concerted observance.

Of old and for the most part in most countries still, festivals are celebrated under religious auspices. The radical divisions in American religious leadership have deprived our society of this normal guidance in national and community celebrations. But as the community movement spreads we are in a fair way to overcome this handicap, and utilize our holidays for more wholesome and constructive purposes than to encourage general dissipation and loafing.

There is no more convenient and important point where community councils can take hold than here. For years the Fourth of July has been a day of slaughter, carrying off in dead and seriously wounded more persons than furnished the casualties of some of the important battles in the wars we celebrate. This is less true today than it has been in recent years. A persistent move-

ment to win a "safe and sane Fourth" has been notably successful in reducing this frightful list of deaths and injuries from carelessly used fireworks.

Fireworks displayed under proper safeguards and organized for the benefit of the whole community are far more enjoyable for each participant than are the crack-crack and spit-spit of the same material "shot off" at any old time and in any old way by individuals. If this has not been tried in your community, you and your neighbors have a most satisfying experience yet in store.

Community Leadership

Our festivals are almost universally sacrificed by the lack of real community leadership. Nowhere has our sectarian religious order more conspicuously fallen down than at this point. Our religious officials are incapable of assuming proper leadership in the name of religion, because our religious factions destroy the only kind of religious spirit which fits this case. The term religion is derived from a Latin root which means bind. Religion, historically known, has been a bond, uniting members of a nation, of a race, and latterly wider fellowships of men in common aspirations and purposes. Our great festivals are the occasions, of all others, when these bonds should be revealed and strengthened.

By intelligent organization of the whole community for the observance of these great occasions the true religious spirit will be revived and enlarged. But the leadership must come from the whole community for the whole community, and not from factions, whether going under religious names or not. The backwardness of these festival celebrations in all parts of our country is attributable to lack of a leadership capable of representing the whole community.

And what a powerful force for better citizenship these celebrations might be made! National and local holidays have been carried to an extreme in many old countries. They have become so numerous that they hopelessly break up the industrial and commercial life of the people. They are already sufficiently numerous in some parts of the United States to raise a question of their value.

But here is all the more reason why they should be taken hold of by and in the interests of the whole community. To turn them over to boredom or dissipation is precisely the way not to cure any evils which may be developing in the system.

Pageants

These have been prepared in great profusion of recent years. Some are standardized for the use of any community in the country in connection with a standard holiday. The best, in the sense

of appealing most vividly to the community consciousness, are those locally inspired, locally prepared and presented thruout by the citizens themselves.

The history of the town is thus visualized and its traditions kept alive. Already many communities in Oklahoma are old enough to provide material of effective pageants. The old "sooner" days are full of incidents which our coming generations will wish to commemorate.

As communities grow older, and their sons and daughters scatter over the earth, "home weeks," with pageant accompaniments, prove very effective in cementing the attachments of both those who have gone and those who remain. These occasions now tend to be commercialized until there is a reaction against them, and they are sometimes overdone by being repeated at too short intervals. When they degenerate into a device by which the folks who remain bleed the "home-comers," it is time they were discountenanced. But, preserved as a means of cultivating loyalty to the common life and common ideals of the town, they are worth perpetuating.

MOTION PICTURES

The marvel of the movie must continue to amaze those who can remember when there were no movies. There are persons still in the vigor of comparative youth who can remember a world in which there was no telephone, no automobile, no motion picture theater. That our civilization has been able to take on these three enormously expensive far-reaching developments, not to speak of others scarcely less notable, all in the space of a short life-time, is one of the marvels of human history.

The billions of dollars already invested in the motion picture industry, the conversion of thousands of the old type of theater and the erections of other thousands of new structures specially designed for film exposure, some of them among the outstanding landmarks of our large cities, the employment of a veritable army of artists and skilled artisans, some of them the highest paid who have ever lived,—all this is a tale with which the public prints make us familiar.

Commercial Significance

The movies are a business. Some of the best business brains and much of the country's capital have gone into it. Whole cities are exclusively devoted to the art and its industry. In each considerable community the theater is largely remunerative. For many of the "high-ups" the financial returns have made the tales of bonanza gold mines seem tame.

There is evidence that the business is now entering upon a new stage. Its methods are more highly standardized than during the first wild-cat-days. More conservative capital and higher orders of artistry are being employed. The movie is with us to stay, and to grow as a commercial asset.

It thus will come under many of the same laws as any other commercial enterprise. It is developing a science of its own. It is training its artisans and artists and executives. The rewards of skill and efficiency in its particular demands are being standardized. Thus the community knows what it may expect, and can shape its policies to control and direct the business to the common good.

Community Control

No business needs more intelligent and constant control by the community, and in none will the community be more fully justified in exercising its right. Conservative citizens are greatly concerned over the growing commercial and spiritual influence of the movie. This has so far expressed itself largely in harsh criticism or crabbed despair.

Yet there is no cause for despair. No enterprise is more readily controlled, when the community once makes up its mind upon what it wants. Each can have just what it wants, so far as the producers are prepared to supply it, and the producers will in the end supply just what communities indicate they desire. Not even the press is so responsive to public sentiment as is the movie. Public sentiment can drive any film out of town, and can draw in and retain for a protracted run any other film which it may desire.

Much of the prevalent harsh criticism of movie managements is exhausted in the carping despair of helpless minorities. The same amount of energy employed in organizing public sentiment, and providing means for its prompt expression, would produce vastly more result, and would forestall the development of the confirmed ill-will against which the movie still successfully contends in many communities.

Censorship of the films exposed in its theaters is the right of every community. Some censor committees are very foolish. Others are arbitrary and domineering. When the movie management can successfully appeal over the heads of the censors to public sentiment, the management demonstrates its ability to read the public will and serve the public interests better than the officials themselves. There ought to be no conflict between censors and movie management. The censors have no right to an opinion or to make decisions which do not accord with the common desires of the citizens. It is to the interests of the movie management constantly

to discover and serve these same common desires. Censors who set up their private judgment, or the judgment of a select and domineering group, in approving or disapproving films, will be perpetually in hot water.

Educational Value

Those who see most in the movies magnify the service they are already rendering, and are vastly more capable still of rendering, in popular education.

This includes their use in the schools. Here is a science and an art, taken in and of itself. School managements are studying the art, and schoolhouses, and school equipment, will be rapidly re-ordered to allow for a general use of both still and motion pictures on the screen in classroom instruction.

But the farthest reaching educational significance of the movie lies in the methods and policies of the general theaters. Censors make a serious mistake when they assume their office to be one of suppression solely or mainly. The time has now come for the working out of a comprehensive plan of popular education, not divorced from the entertainment features of the movie.

The movie censor committee is thus best conceived and organized as a department of public education. In many communities this committee is closely identified, thru interlocking membership or otherwise, with the school board. This is too often a contrivance whose purpose is exhausted with the "protection" of the school children against improper films. Any purely negative conception of the censor's office is unfortunate. No other single institution reaches so many of the citizens so constantly as does the movie in the average community. Policies of control which are purely negative, or extend only to suppression of what is conceived to be evil, fall lamentably short of what the situation demands.

A Field of Study and Public Service

So imprest is the University with the place which the movie and its art must take in the social order, that a department of Visual Education has been established under the Extension Division. No community, nor its censorship committee should fail to keep in touch with this department. Much preliminary work has already been done. The department is prepared to offer counsel and guidance. Send for literature and put up your specific problems to this force of experts.

Thru this department or otherwise every censorship committee, or community council, or other organization directly interested in this important phase of community life, should put itself in touch with state and national agencies for the promotion and

regulation of the movie. The best brains and the cleanest conscience of every community should be enlisted in this service.

CHAMBER OF COMMERCE

There have been organizations, going by the name of chamber of commerce, or board of trade, or commercial club, ostensibly representing and serving the community, which were in reality private institutions designed to serve the private interests of a very limited group of citizens. Happily these are now fewer than formerly.

But the name has not altogether recovered from the repute in which these practices brought it. Some labor organizations see red when the chamber of commerce is mentioned. Often these two have been in irreconcilable conflict. A community suffers under such conditions, and its interests can at best be but indifferently served by either of them. Sometimes the activity of either is a distinct disservice to the whole.

A new type of chamber of commerce has been developing of late, determinedly kept on a democratic basis, and open to every citizen or organization. Labor organizations as well as banks and business houses are urged to enrol and pay for seats of representatives. The annual fee is put as low as is consistent with efficiency, and constant effort is made to keep hundreds and even thousands in the membership, instead of the select few opulent men of affairs who often made up the exclusive membership of the older type of organization. From the community point of view this is a long step forward.

Backing the Community with Community Resources

The strength of the leadership of the Chamber of Commerce is its marshaling of the community's economic resources. Money talks. Money must be got back of practically every project which promises large benefit to the community. This fact is so apparent that many believe the Chamber of Commerce is the natural social leader, and should be accepted as making unnecessary a community council or any similar body.

In some cases this point may be well taken. Perhaps this new type of Chamber of Commerce is the most successful agency for community advance now in the field. It has a strength which few or no other types of organization can ever attain. It frankly aims at the mobilization of the financial and business forces, and they are determinative in most enterprises, if not omnipotent.

Organizing Spiritual Resources

Yet the material forces of any community fall down when they assume arbitrarily to dominate. There is no reason why a Cham-

ber of Commerce should neglect the spiritual realities. But as a matter of fact it often does, and even antagonizes the agencies which represent them.

It is not enough that the agency which leads the community shall be deferential to the churches and thrust the ministers forward on public occasions to lead in prayer. It is not enough that the school board should be scheduled for periodic compliments in the literature and important meetings of the chamber. An organization which efficiently leads the community should enter critically and constructively into each area of the community life. It should be at home in each, and embrace in its membership intelligent leadership in each and all.

A Chamber of Commerce is thus handicapt so long as it identifies itself, or is identified by the public, with purely financial and industrial and other economic interests.

Impartial Leadership

A further handicap of the chamber as the outstanding community leader is its greatest strength: it does things. It commands the financial resources, and it acts promptly and vigorously when it sees anything needing to be done. Some communities like that. They want precisely that kind of leadership. For a while.

If the chamber comes short of embracing all the social groups in its membership, or assumes to act in disregard of the will of any of them, there is sooner or later the devil or at least one of his imps to pay. By its very vigor in action, the chamber forces itself into rivalry with other agencies which are in the field to do things. Thus conflict is always imminent, and has become actually so sharp in some cases that almost every move of the chamber is resented by a large enough element to cause embarrassment if not hopeless deadlock.

This evil is reduced in the degree in which the chamber includes all elements in its leadership, and to the extent that it moves intelligently and sympathetically with other agencies in every field of common interest. Even then the suspicion of "commercialism" forever dogs its way, in the minds of many.

The Field of the Chamber

The American City Bureau has been a powerful and wholesome force in redeeming the chamber of commerce from its old narrowness. The type of chamber which is now in so many sections furnishing broad-gage and efficient leadership is largely the inspiration of this Bureau.

The Chicago office was in charge of the institute for secre-

taries of Chambers of Commerce, held at the University during the summer of 1921, and the Bureau has been active in promoting the organization of its type of chamber of commerce in various centers in the state. There should be many more of these. It is fortunate for Ok'ahoma's whole commercial and social life that this connection has been formed. The American City Bureau should be freely consulted and the services of its expert agents utilized.

Following the lead of the Bureau, the field of the chamber will be made broad, and its work will be thorough. Nothing vital to the life of the community will be esteemed alien to its interests. Numerous organizations now operating in a limited field will be absorbed by the chamber or will be co-ordinated with its main purpose. In the larger cities these specialized organizations, such as those of retail dealers, of dealers in single commodities, of credit men, of superintendents of factories, of manufacturers,—each of these will maintain its own organization, but will be co-ordinated with all the other commercial interests of the community thru the chamber.

In smaller centers the chamber will be a more highly centralized body, and will render unnecessary the separate organization of groups, as in the cities.

In any case, it is now recognized to be a short-sighted policy which organizes the economic interests of the community and promotes them in disregard of the other agencies at work in other fields. Life is not capable of rigid division into mutually exclusive departments. The individual lives his whole life all the time, and the same is finally true also of the community. No one can say arbitrarily where the spiritual leaves off and the economic begins, nor *vice versa*. No agency can supply a complete and balanced leadership which does not keep all these interests in view, and does not give each its place in the warp and woof of the one fabric the community is weaving.

The Community's Economic Base

Yet none should blind his eyes,—not even the most spiritually-minded nor the individual professionally committed to advancing the spiritual interests of the community,—to the essential character of the community's economic interests. Good business, efficient industries, thoroughly developed resources, able and aggressive leadership in all financial and commercial affairs, are vital to the life of any community. Beautiful sentiments and lofty ideals cannot atone for the lack.

And all these good things will not come of the wishing. Somebody must be on the job. Indeed, everybody must be on the job. A

community's business cannot be turned over to a few experts, and the citizenship wash its hands of further responsibility. If there is any one phase of life in which each individual is everlastingly interested, and to which each should contribute his share unflinchingly, it is the economic. For food and clothing and shelter are absolutely universal needs. Inefficiency and negligence in their supply demoralize a community soonest because they are primary requirements. Every other phase of life must suffer if these are in default.

A chamber of commerce does well to stand upon this platform, and assert its prerogative. It has a gospel to preach as well as a work to perform. It should neither practice a "gross materialism" nor allow partisans of other causes or agencies to minimize its service to the community by sneers about "materialism." It should frankly glory in its calling, and by the efficiency and lofty motives put into its task reveal the essentially spiritual significance of its mission among the "material" interests of life.

Methods and Programs

Ingenuity and enterprise are the prime requisites of a successful chamber of commerce and an economic program. No community can succeed merely by aping some other successful town. But it is always possible for the intelligent to learn by the successes and failures of others. So, keep eyes and ears open for what your neighbors, far and near, are doing. Then go them one better. There is no bitterness in this kind of rivalry. Competition becomes objectionable only when it prevails between those operating in the same area and in the service of the same people.

There are numerous helpful periodicals in this field, one of the most adaptable to the needs of all kinds of communities being *The American City*, published monthly by the corporation in close affiliation with the American City Bureau. Helpful book literature fills shelf after shelf of the libraries.

The University Extension Division feels a keen interest in the needs of the smaller communities, and will be increasingly well equipped to offer helpful counsel and give suggestive references to those who may inquire. Write of your specific problems and see how far we can get in common counsels.

THE COMMUNITY CENTER

This movement has taken such various forms and run out in so many directions that it will be impossible to treat the subject exhaustively here. But enough can be said to warn ambitious communities against hit-or-miss, haphazard methods in promoting and housing their community projects.

The School Center

The community's attitude towards its schools, the school program, the use of its school buildings, is undergoing profound change. Schools are not for the young alone. We are awakening to the fact that the school is almost the only institution belonging to the whole community and capable of expressing its higher life. Thus the school is becoming the community center, especially in towns and rural communities which have but one school building.

The movement is quite as strong also in the largest cities, where the school system is highly developed, and each neighborhood has a large and well-equipped building centrally located. It is very poor economy to allow this expensive property to stand idle during the evenings and on days not filled with the conventional school program. A hundred additional uses are now suggested. Indeed, any use to which the buildings are adapted or can be adapted, and where the interests of the whole community are served, has become legitimate in the minds of progressive school boards.

Some school buildings are used in almost every part seven days in the week and most of the waking hours of the population. This is the truest kind of economy. It means that a radically new conception of education is beginning to prevail, and the common life is enormously enriched.

Any club or society not devoted to commercial purposes, and not meant to serve selfishly a particular group, should be welcomed in the school building. A schedule can be readily arranged so that one will not interfere with another. The community can afford to go far in bearing the expense of maintaining facilities for these organizations. Perhaps a small rental fee to cover expenses of light and heat is justified, but it should be kept small. The community realizes large dividends upon its investment in this service.

Memorial Buildings

To commemorate the services of the soldiers and sailors in the recent war, or that of individual citizens in whose name the funds are supplied, community center buildings are now being erected in many localities. Some of these do not fall directly within the scope of our discussion, because their uses are limited to the activities of the American Legion or other specifically designated organizations. The true community center is as broad in its uses as is the life of the community, and all groups having a service to render are encouraged to claim accommodations.

Dedicating the buildings as memorials is a means of appealing for contributions. The appeal is popular, and enlists the support of large numbers of citizens when the memorial commemorates the

services of soldiers and sailors. This has its advantages, aside from the honor accorded the brave men who served in the war. Here and there towns and cities use imposing memorial buildings erected by individual citizens of wealth or by single families.

Equipment thru Public Funds

Another way is to vote bonds, and thus throw the burden directly upon the whole community. This requires a general conviction that the community center is a good thing, and a corresponding appreciation of its uses. As the movement grows, and the public intelligence with it, this will undoubtedly be the common means of providing the center.

And this method will help to determine the character of the center. When the building is secured thru taxation, it will be planned to accommodate branches of the civil government, if not all of them. This would be real economy in small communities, and the moral effect should be wholesome. Government is now too commonly "unclean" in the conception of the citizenship generally, and is housed where professional loafers are free to decorate the premises with tobacco spittle, and convert the public sanctuary, if not into a den of thieves, still into a rendezvous for characters and transactions which fall short of the loftiest ideals of citizenship.

By identifying more of the citizens and more of their interests with the seat of government, government will be ennobled and a livelier sense of responsibility for their civic affairs will be generated among all classes.

Civic Center—Grouping of Public Buildings

As the common life becomes more complicated and broad, and the demand for public buildings increases, it is found economical, and desirable in every way, to concentrate these buildings in one locality.

The Federal Government long ago issued a bulletin presenting an ideal center for a rural community. At a crossroads, on grounds accurately and tastefully laid out for the purpose, there are located the school with its gardens and agricultural experiment plot, the church, the Grange hall, the creamery, and such other public buildings as a particular rural community may require.

Towns and smaller cities are taking affairs in time, and are concentrating public institutions, working thru the years to a well-conceived plan. One town of ten thousand in an eastern state, has already located at one center the Public Library, the church having the largest membership, the Y. M. C. A., the Y. W. C. A., a half-million dollar high school building is now being erected,

which is to be enlarged later by the expenditure of at least as much again, and a plot is publicly owned for which a city hall to house the public offices could be appropriately used.

One Oklahoma town, sure to grow to considerable importance, now owns forty acres on the highest point of the town site and which the town is now enveloping. A school building is now located on the plot, and another is contemplated to supplement or take the place of the old. Many of the citizens believe it will be an all but fatal mistake if this tract is not held inviolate for public buildings, surrounded, as the extent of tract permits, by attractive parking. The visitor heartily agrees with them.

Large cities all over the country are redeeming the short-sightedness of the past by tearing down old buildings, and providing great civic centers, with ample open spaces. This can now be accomplished only at prodigious expense. But enlightened citizens are not begrudging such expense. Be wise in time, in your town, and add each public improvement with an eye to the long future as well as present utility.

Plan of Community Center

This should be thoroughly characteristic of the town or city. It is one of the most important features of the "city or town planning" which is strongly urged in another connection in this pamphlet.

Whether all facilities should be under one roof, or in a group of buildings, is a question which the size of the community, its traditions, and the lay of the land must determine.

The largest liberality should guide in the erection of the building or buildings, and in the conduct of the center. Citizens ought to be encouraged to house their clubs and societies and other organizations at the community center. Purely commercial and selfishly money-making enterprises should be relegated to other accommodations, but any organization which has a purpose of common service, or which provides for the improvement of any considerable number of the citizens should be made to feel at home.

The more intimate the contact of these organizations the more certain is their development of a common purpose, and the fuller will be the economy of effort in carrying them on. Kept far apart, and working in ignorance of what each is doing or stands for, the more likely will they work at cross purposes. At a common center, the more promptly also will they get together when the time comes for all to unite in some great community celebration or public service.

There is already a voluminous literature, outlining ideal com-

munity center plans, and reporting what certain communities have accomplished. This is being added to constantly. Write to the Extension Division explaining just how far your plans and aspirations have gone, and references can be given which will guide in taking the next step.

GARDENS AND PARKS

Playgrounds and recreation facilities are essential features of the program already discussed under another section in this pamphlet. Public parks are essential to community building, and cities which neglected to provide them at the first are now supplying them at large expense. Every growing town should take a leaf out of the book of experience, and provide amply for a system of parks while land is cheap. No considerable real estate addition should be admitted to the corporation without the cession to the city of a creditable open park.

But the plan should not stop with this elementary provision. A city may maintain a succession of very comely public parks, and yet present a very unattractive appearance as a whole, the very beauty of the parks setting off glaringly the carelessness and lack of co-operation among the citizens in the ordering of their home grounds. The "garden city" is the latest word in community building, as it was a very early word in certain of the older countries of Europe.

This enlists all citizens to fit their homes into and maintain their home grounds as a part of a comprehensive scheme. Thus the whole town becomes one symmetrically conceived park. This ideal is discussed under the section of this pamphlet dealing with city or town planning.

Mention has also been made of the vacant lot, and the discredit of allowing vacant spaces privately owned to run to weeds and rubbish. City ordinances can be enacted, in justice to all, which will require property owners speculating in unimproved land to reconsider their ways.

An Agricultural and Horticultural Community Program

As a result of the shock of the war, and under the strain of meeting the acute housing situation, there are numerous projects in Europe for new towns. They take all past experiences and demonstrated needs into account. It is noteworthy that they make a definite place for farm and garden lands which will supply the community's immediate needs for fresh vegetables and fruits as near at hand as possible and in as great a variety as the soil and climate of the particular locality will permit.

How far most of our American towns and cities are from such

a program! Even rural communities often go without supplies, or ship them at great expense from a distance, which might be supplied in abundance immediately from their own soil.

The chief attraction of the village or small town is the chance to have a garden at the door-step and to be near the source of food supply. Yet a few communities capitalize this advantage with any market intelligence. Those living nearest these sources of supply have the greatest difficulty in securing what they want, and at the same time enough food goes to waste in our American home gardens to feed the entire population of many of the over-crowded European countries.

Almost nowhere is there any comprehensive plan on a community scale. Each family raises a little bit of this vegetable and a little bit of the other, or twice or thrice the quantity of another as it can possibly use. One family goes without and its neighbor recklessly tramples under foot an excess.

A community budget of agricultural and horticultural supplies for each season would be a relatively simple matter to arrange. It would not be desirable to restrict the liberty of any householder to provide what and how much he might choose of each product in his own grounds, but if he knew what the total demand of the community was likely to be, and what his neighbors are preparing to supply, he could plan his own gardening much more intelligently, all would save a prodigious amount of effort now wasted, and the needs of all would be adequately met.

Enlisting the Children and the Idle

It has never been found very difficult to arouse enthusiasm among school children in home gardening. Nor has it been found impossible to bestir adult idlers out of their lethargy for a season or two. But it is the common experience that the enthusiasm speedily dissipates. This is ordinarily accounted for by the innate laziness of human nature; which is a very superficial and therefore erroneous diagnosis. The deeper cause runs into this planlessness of home gardening.

Few know how to raise everything, or can maintain their enthusiasm in trying to learn how. A community garden budget would enable those with special enthusiasm to follow their bent with assurance that their surplus would be taken off their hands. They would also have assurance that what they do not like to raise but do like to eat would be forthcoming from some other source than their own garden.

It is certain that the enthusiasm of school children could be

maintained more constantly if there were such an organization of the community's supply and demand that a group of youngsters could specialize on a particular product with assurance of a market. When a boy or girl, or a group of them, work hard all of one season raising a quantity of certain vegetables, only to find them worthless on a glutted market, naturally their enthusiasms are dampend.

Nor without a plan can any but the exceptional youngster gain the mastery of a particular culture without that experience; he suffers the fate of the "Jack of all trades." An intelligent system of specialization in community gardening would go far toward curing the tendency to throw up the job and quit, which has been the bane of most effort among school children.

THE SCHOOL

The school is or should be a community force of the first importance. As the discussion in other sections of this pamphlet has brought out, the school is the outstanding institution of the American democracy. This is due partly to the inherent quality and purpose of schools, and partly to peculiarities in our traditions which grow out of chance as much as fundamental considerations.

Other institutions are quite as essential to a full-rounded democratic society, but we have so far failed to democratize them to the extent of the schools. Happily the school is far on the way, and promises rapid progress still in the same direction.

Expanding the school program until it shall include the adult life is a marked advance. Another is the broadening of the school curriculum until it shall furnish more than academic learning, and shall prepare for vocations and lay the foundations generally for efficient citizenship.

Every one recognizes that perils attend such development. Methods and aims of academic culture are established by long years of experiment, and the traditions of many generations furnish a guide. The new and expanded school program invades fields never before explored. There must be much wandering here and there before the best course shall be hit upon. But the new aims are true. It is the business of the schools to prepare for a complete citizenship.

Great and Varied Problems

It is not at all the intention of this pamphlet to enter the field of school method, even for the detailed definition of the community features of the approved school program. Well-trained educators are already in touch with the wonderfully inspiring new literature

which covers this field. Leadership is not so backward as is the public intelligence and aspiration. Almost any school management is eager to make the school program better, and shape it to serve community interests more largely than it is permitted to do by reactionary school boards and indifferent citizens. For all our communities we must devise means of dispelling this indifference, and regenerating school boards either in the present personnel or by substituting new.

Perhaps the first and best step in the average community is the gathering of a considerable group of citizens who will patiently and systematically study school problems, independently of official positions which they may or may not hold. Since we have democratized our schools, they are safe only in the control of a citizenship made intelligent thru and thru. A few cannot elect capable school boards. A few cannot make the schools what they should be. A few cannot vote bonds. A few cannot successfully back progressive school policies against ignorant and short-sighted opposition. Many must take hold, must make themselves wise about approved methods, must appreciate the place of the school in a progressive democracy.

Convincing the Public

After the many students of school problems are enlightend, there remains the mass of the citizenship. They must be "brought along" also. They must be convinced. To do this, let the schools render them service, practical, unmistakeable service, within the range of their experience and aspirations. They have a right to expect and demand this. The schools cannot remain high-brow and dull if their appeal is to reach the low-brow and alert.

After all, the most serious barriers to school progress are those erected by the intellectual traditionalists. If the schools give the people what the people want, they will not fail of support. Academic minds are still in such general control of school policy that the plain people have not come to appreciate the school's significance for them in their daily and personal affairs. Adults remember how commonly they were bored by their schooling, and they retain a vague consciousness that they ought to have done better. They are thus too often content to have their children trained after a similar fashion, and to add their arbitrary compulsion to that of the school discipline in the hope that these combined rigors will do better by their children than the school was able to do by them in their childhood.

Schools which aid adults as well as their children, and render a service to both which each and both are at the time conscious

of needing and can daily evaluate, will have the enthusiastic backing of their communities all the time. Bonds will be voted freely, school taxes will be paid cheerfully and progressive management will be supported at every turn. Schools which insist upon giving what neither parents nor children are persuaded they need will be forever in the dumps, leading struggling existences, and dragging their community down with them.

Parents' and Teachers' Associations

These are often immense value. In other cases they putter and languish, or even foment trouble. All depends upon the spirit of good-will and degree of intelligence put into them. Of course parents and the teachers of their children should be on good terms. Any kind of organization which helps to this end is all to the good. Training the child is a partnership between these two classes, and the child sorely suffers if they are in disagreement, or ignorantly work at cross purposes.

There is almost universal complaint among teachers of the social indifference of parents. The teacher is rarely invited to homes to share the social life of his pupils. Some communities regularly lose the most of their teachers every year or two, the good with the bad, because of the social ostracism they suffer.

The Association is sometimes maintained to attempt to atone wholesale for this neglect. Parents' consciences have grown sensitive, and they suppose that by herding the teachers into occasional general gatherings they can meet them near enough to avoid the more intimate contacts involved in an equal social status. Of course they in the end discover the deception in this move, as the teachers are likely very soon to discover it.

To win a dignified social status, the teacher must herself be worthy of it. The problem is a mutual affair, and cannot be successfully solved by one party alone. The management carries the primary and graver responsibility, for dignified salaries and careful selection will insure a higher order of teaching personnel, and then no home will fail to welcome the worthy teacher. But, on the other hand, if the social circles of the community crowd the teaching profession out on general principles, the worthy will be far less inclined to brave the ostracism to which teachers are now much too commonly subjected.

The University and the Schools

At no point is the University so directly concerned in our community task as here. The public institutions of higher learning are the heads of the public school system, and the University is held

responsible for leadership in educational standards and methods. Thru its department of Education and thru every branch of the Extension Division it is at the service of all the people of the state.

No inquiry which promises improvement to your schools should be withheld, where the University in any department can be of service. The University's highest ambition is to help develop a school system which will make Oklahoma second to none in the American Union in the matter of thoro, practical, community-building schools.

THE CHURCHES

Religion is the soul of the community life. Between the realization of this ideal and the program of our official religious organizations there is a hiatus which must give us all more and more deep concern as long as present conditions prevail.

Religion, historically and accurately conceived, is the bond which holds communities together. The term itself is derived from a Latin root which signifies "bind." Yet our institutions which officially mediate religion are often the most fruitful and fatal breeders of faction. This is not only the observation of lay students of our community problems, and of the common citizen, but it is the testimony of numerous pastors and ministers of religion.

Manifestly these conditions cannot continue indefinitely. If they are not cured thru activities and policies of the churches themselves, they will be thru community forces working independently of the present official religious organizations.

The Federation of Churches

Much has been hoped from a movement which has for some time sought to bring the churches of a given community into working agreements thru federation, while preserving for each its denominational or sectarian autonomy. This movement has been successful in a limited number of cases. But the movement as a whole has fallen far short of what its promoters hoped for.

And the difficulties would seem to be inherent. To remain sector denomination-minded and at the same time to become community-minded is difficult under the most favorable conditions, and often it is quite impossible even to maintain the pretense. To live by the cultivation of the factional spirit, and at the same time to serve efficiently the community life, involve logical embarrassments which no church can wholly overcome.

As a consequence the so-called federation of churches remain weak and more or less fanciful, or else the federated group tend to merge into a unity, and thus lose their denominational identity. This the

national organizations of the several denominations as a rule deplore and resist, and thus the federations dissolve or remain only nominal. The churches therefore remain a factional influence and weaken rather than strengthen the community movement.

The same consideration affect associations of ministers. In addition the rapidly changing personnel of the pastors is a great discouragement. Often a vigorous ministers' organization is no more than formed and undertakes aggressive measures of co-operation in the service of the whole community, when the pastor of one of the key churches removes from the town, and his successor proves uncongenial to the co-operative movement. Since the churches are so largely controlled by the policies and leadership of the ordained ministry, this becomes a serious handicap to the community service of denominational churches.

Community Churches

These are a recent development. They have sprung up spontaneously. There is no national or state agency promoting them. There are said to be more than five hundred churches using this name in the United States. The name, however, carries with it little significance. A large proportion of those using the term are in no vital respect different from the conventional sectarian or denominational organization, but employ the name to win, if possible, a wider support from the community. They, no more than others, yield to the organized control of the community as a whole.

In many other cases these community churches are simply somewhat more liberal in their creeds than are the more conservative denominations. This sometimes leaves them weak; the members, not being expected to believe much of anything, fall short also of doing much of anything. On the other hand, their creeds are sometimes so rigid as to admit a majority of the citizens only because the residents of the region chance to come of the same or similar religious traditions; the church can offer no congenial religious home to newcomers with different traditions.

In short, there are few or no community churches, organized democratically, capable of expressing the changing aspirations of the population. Perhaps the movement will develop a type here long capable of serving this purpose, and adaptable to the whole religious life of the community.

Religion and the Community

It has for so long been held as a sacred American tradition that the public, as such, should let religion alone, that there is little common intelligence on which a thorough discussion of this subject can be

based. Religious freedom is the priceless boon bequeathed by the fathers of the Republic. We cannot value it too highly or honor them too much for their service.

It is a question whether we are not in the way of losing this boon by a let-alone policy. Many communities are now far from enjoying religious liberty. The bondage is sometimes the more trying that it is imposed by bitterly competing sects, who seem the more arbitrary in that they cannot agree among themselves, either as to what is of the highest benefit for the individual or for society as a whole.

All this is keenly appreciated by numerous leaders of the present religious system, and no subject is more vigorously discussed in religious and certain secular journals than the principles and practical methods by which these serious conditions can be met. The public must see more and more clearly that the problem is not one alone for the professional religious leader. It is one in which the public is directly and vitally concerned. Some of the most intimate and precious values of the community life are at stake.

Our traditions largely debar the public educational system from entering this field. The University, as such, has no solution to offer. It must suffice here to point out the serious handicap under which the community movement must work so long as religion is mediated by organizations whose traditions and present existence seem to their leaders so plainly to commit them to policies and activities which breed faction rather than inspire unity in the community life.

The community movement must languish without the support of the religious spirit, and if the spirit which is required to support the community purposes cannot be cultivated by the official agencies of religion, it must be generated otherwise. The religious impulse, universal in men, must be enlisted in the cause of democracy. Otherwise our community life must continue to limp and fail, and our whole program of democracy with it.

FRATERNAL ORDERS, MUTUAL BENEFIT ASSOCIATIONS AND CLUBS

These are too numerous and of too varied purpose to admit of detailed discussion here. The activities of some have little direct bearing upon our problems, any way. Yet it is heartening and exceedingly suggestive to observe how generally they are taking on a community purpose.

Orders of heavy traditions, long devoted exclusively to the welfare of their immediate membership, are now adopting pro-

grams of community service, and are even revising their creeds or constitutions to inspire such outreach. New types of clubs and fraternities are springing up in whose constitutions the community obligation is writ large and compelling.

In no group are these signs more marked than among the women's clubs. The academic, literary and "cultural" programs of a while ago have very largely given place to civic discussions and activities. In the propaganda and policies of the national organizations, and in the national publications serving the women's clubs, this change is revealed.

New organizations, such as the Rotary, Kiwanis and Lion clubs, have inscribed the civic purpose central in their constitutions. The good fellowship among their own immediate members is often declared to be subordinate to, or a means to the larger end, of service to the common good. These organizations have in many instances signally rendered this service to which they aspire. Their future is in the minds of some of their most enthusiastic supporters problematic. Much will depend upon their demonstrated capacity to co-operate with each other, and, in the sharp rivalry which their growing numbers and mutual independence tend to induce, it remains to be discovered how far their energies will be absorbed in destructive or at least unfruitful competition, and how far in zeal for the whole interests of the whole community.

The Ku Klux Klan has been revived. During the trying years of carpet-bag domination and social chaos in the south, that section believed that the Klan rendered a needful if not altogether necessary service. Its reputation became very unsavory as its activities were reported to other sections of the country, and the national sentiment thus aroused doubtless had much to do with its suppression or subsidence for a number of years. It is noteworthy that the revived plan is very sensitive and its highest officials feel it incumbent upon them to defend the patriotic and disinterested social purpose of the organization. They even propose to strip away its historic secrecy of oath and obligations of membership, so as to demonstrate its alleged constructive social aims.

No sweeping movement will probably ever gain head without avowing such aims, and its vitality and permanence will be directly determined by the sincerity of the profession. Not less determinative of the future of established clubs and associations and social orders will be this same purpose. As already remarked, the oldest of them are finding it necessary to direct their energies to the common service. The community movement is the dominant characteristic of our age, and all the forces and tendencies of the future,

as long as the future may now be predicted, would seem to be making for its support.

THE INDIVIDUAL AND THE COMMUNITY

The discussion thruout the preceding paragraphs has constantly emphasized the logical fulfilment of the individual in a constructive and intelligent service to society. The greatest are those who serve most largely and efficiently. Even the selfish must seem to serve the common good, to "get away with" their self-seeking.

The politician, scheming for his own interests, must learn a lingo of "public service" and boast loudly of his devotion to the "peepul." The "pub'ic-be-damned" industrial corporation has either disappeard, or those remaining must put on servile manners to cover their real intentions. The merchant who receives his barter as a device thru which he may enrich himself at the expense of his victims is going to the wall. Where the whole business interests of a community are concentrated in the hands of merchants of this type, competitors are destroying each other, and in utter despair of salvation at home, the people of the community are going far afield to the mail-order house, or neighboring trade centers, where the ideals of common service are the law of trade.

No individual can live with satisfaction to himself or with the approval of his fellows who lives in and for himself. The surest claim to front page eminence in the newspapers is eminent public service on the part of those who have amast great fortunes from the common stores. Even those whom the laws of the land and the prevailing social conventions permit to accumulate these large holdings in their individual right, are not permitted to have and hold them purely for their own pleasure and diversion. There is no surer means of gaining the reproach and scorn of their fellows than by such a mis-conceivd policy.

Parallel with the screaming headlines which proclaim in the newspapers the public benefactions of the wealthy are those which even more loudly denounce the excesses and extravagances of the rich. Such publicity the individuals concernd and the public generally accept as a rebuke. Tho reported without editorial or moralizing comment, the facts speak for themselves, and constitute an indictment from which the most reckless rich cringes as from a scourge.

The furtherance of this movement depends more than upon anything else, on the persistent accumulation of just this kind of sentiment. If citizens will continue vividly to think in the terms of the common interest, will talk of its ideals, will weigh the professions of those who lay the loudest claims to its devotion, will

throw their fullest energies into the organizations which keep these ideals purest and practice their precepts with the greatest sincerity, will define success in the terms not of selfish acquisition but of skilful and undaunted labors for the common good,—if these sentiments may be made to prevail, they will win the day. Methods and program must bend to their demands.

In the operations of these impalpable forces all have their part. Whether he will or no, each contributes a share in the creation of public sentiment. Silence is often more potent than boisterous speech, or sledge-hammer blows. None is so powerful or self-contained as to endure permanently the scorn or grievous disappointment of the society of which he is a part. The humblest, daily practicing good-will, can bring the proudest self-seeker to his knees or flat in the dust of contrition and self-reproach.

Thus the common good is finally in the hands of the common citizen. His mind finally controls. His good-will and his ill-will make or destroy the society on whose health high and low alike depend.

CONCLUDING REMARK

Here must be stated again what was remarked at the start, and which has been repeated frequently thruout the foregoing discussion: this pamphlet aims only to raise questions and suggest subject for thought and discussion. Every one of the topics treated is capable of expansion into a volume. Almost every one has been so treated, some in many a volume. The topics are here assembled so as to encourage readers to pursue the study further, and in the attempt to show by bringing them together how all are related to the one task of community-building.

Even more frequently has this pamphlet repeated the aim and desire of the University to render a wide community service especially in its own state. For this it exists, for this it bears its name, and for this the financial and moral support of the entire citizenship ordains and endows it. Use your University. Take counsel with its force of workers, and put them in the way of taking counsel with you. Let it be the highest ambition of every citizen and every public servant to fulfill in a wholesome and high-minded and one-sould life the marvelous promise which abounding resources of nature below the soil, on the surface and in the brilliant air above, have beneficently vouchsafed in this great state of the American Union.

APPENDIX A

COMMUNITY ACTIVITIES

Following are numerous topics for study, and to suggest activities which may be undertaken by clubs, societies and individuals in each community, either under the inspiration of the Community Council, or upon their own initiative. The perils of unrelated activities on the part of volunteer groups have been pointed out in this pamphlet. Each project should have back of it the sympathy and reasonable intelligence of the community. But none of these desirable enterprises will put itself thru, and none will even be started until citizens individually interest themselves.

These suggestions are offered, therefore, for study on the part of all. Each citizen should select one or more, and master his selection in the interests of the common good. The community council or other organizations responsible for community progress should be constantly at work selecting those most desirable and feasible for their particular community, and should push for their realization.

The classification is rough, and only catchwords are used, allowing the reader's imagination to fill out the suggestion intended.

Town and Country

Improved agricultural methods. Discussions by agricultural experts. Study Clubs. Increased production. Soil analysis and fertilizers. Improved machinery. Grading of stock. Utilizing services of state and national agricultural institutions and departments.

Co-operative enterprises. Public improvements. Bridges. Promotion of creameries and factories for farm products, brooms, canneries, banks, supply stores, mass buying and selling.

Public Health. County nurses. Red Cross and relief work in cases of fire and flood. Domestic conveniences. Household and farm sanitation. Town rest rooms for farmers' wives and children.

Markets. Better prices for farm products. Organizing sales. Opening new markets. Developing new products to meet new market demands.

Recreation. Entertainments. Lectures and lantern slides.

Concerts, Games, meets and athletic contests. Picnics, joint celebrations.

The young on the farm. Encourage interest in country life. Organization of pig, corn, chicken, canning, and other clubs. Exchange visits. Junior chamber of commerce activities.

Transportation. Good roads. Trucking routes to creameries and to vegetable and grain markets. Vigorous propaganda on relation of good transportation to high-grade community life.

Fairs and Exhibits. Premiums and honors for notable achievement in production or public service. Fair treatment in prices. Rebuke to exploitation and profiteering. Employment bureaus for farm help. Committee rooms and other accommodations for farmers in town.

BUSINESS

Advertising. Signs, bill-boards, light signs, displays on envelopes, newspaper campaign. Reaching the public and avoiding offense to public taste. Post card days: all send post cards advertising the town. Poster advertising: get school children to write, offering honors and prizes for the best.

Co-operation. In buying, in advertising, in extending credits, in establishing efficiency standards. Outlook committees to seek business opportunities, prevent overproduction and all kinds of overreaching, to discover needs and insure their supply, regulate number of stores, reduce overhead expense and cut out waste.

Business surveys. Marking out trade territory, in square miles, in assest values and resources, in volume of trade, at home and in distant markets. Needs and problems, supply and demand, sources of wealth, undeveloped fields.

Business promotion. Offers of free or favorable sites for factories. Intelligent planning of business section, retail area, wholesale and factory areas. Co-operative factory projects for small industries, with central power, light, heat, and transportation. Assembling of community products in permanent displays; seasonal fairs and exhibits at home and at state or national centers. Municipal photograph galleries, with permanent collections showing buildings, building sites, scenes of historic significance, business facts and records; co-operation with museum in preserving business history. Provision of prizes and honors for home products.

City Beautiful

Parks and gardens, public and private, as features of comprehensive city planning. City beautiful campaigns to arouse community pride. Lectures, and motion and still pictures, to promote popular interest. Prizes and honors in reward of private and public effort.

Flowers. Organization of garden clubs. Study of native flora. Wild flower exhibits. Rare flower exhibitions. Endless flower chains: give seeds to those who will pass them on next year. Seasonal flower shows: chrysanthemum, roses, peonies, dahlias, and various native and exotic flowers. Plant exchange days: vegetables and flowers exchanged among neighbors. Prizes for best window boxes and down-town flower plots.

Trees. Plotting the town to insure desirable harmony, and variety in tree culture. Tree planting days. Children's trees, with record of dates, names of planters, significance of occasion. Save-the-trees campaigns, tree surgery, fighting pests, intelligent and seasonal pruning. Organizing experts, official and private, as permanent commission, to maintain community policy for planting, cutting out excessive growth, adaptation of trees to regional demands, instruction of public in value of shade and sun-light, harmony of parking program. Extensions along country roads.

Birds and animals. Encourage study and protection among children and adults of native birds and harmless or useful animals. Prizes for birdboxes, for essays on bird and animal life, for skill in caring for tame and wild life.

Anti dirt campaigns. Mud-hole days. Clean-up days. Instruction in best methods of preparing garbage for scavengers. Public sentiment against unsightly premises and vacant lots. Removal of public nuisances on public or private premises, enforcement of ordinances, cultivation of public sentiment.

Ugliness Surveys. Cultivation of public taste. Lectures on art and landscaping. Collection of opinions from influential citizens. Discrimination against ugly architecture in public and private building.

Garbage Disposal. Methods of public scavengers. Effective town ordinances. Waste paper receptacles on street corners, neat, kept painted, enough to meet all needs, regulation of advertisements thereon. Anti-litter campaigns among children with prizes for work.

Paint. Campaigns at proper season. Cultivation of taste in

colors. Avoidance of offensive combinations on neighboring houses. Regular painting of public property, telephone poles, guide posts, band stands. Arousing public sentiment against owners of dilapidated buildings and fences.

Fences. Taste in construction. Cultivation of sentiment in matter of materials, quality and style. Comparative merits of stone, metal, wood terraces. Observance of stock laws.

Impressing the visitor. First view from the railway, from the auto roads, welcome signs.

Lawns. Prizes for best. Instruction in best methods. Ordinances providing free water. Anti-weed campaigns. Compelling owners to clean up and mow vacant lots.

Public Health

Cleanliness campaigns. Clean food exhibits. House cleaning devices. Clean desks at school. Clean-up days. Clean streets and alleys. Public baths. Personal cleanliness urged as a public duty.

Health measures. Instruction of children and adults in hygiene. Systematic exercise for old and young. Health "weeks", health parades, health exhibits, health scores and prizes.

Contagion and epidemics. Typhoid prevention. Repeated analysis of public water supply. Instruction of public charts and posters in causes and prevention of all contagious or epidemic disease. Prophylaxis campaigns. Clinics for treatment. Segregation or isolation of all infectious diseases. Fighting the white plague, the red plague.

Pests and disease carriers. Suppressing the mosquito, draining pools, oiling stagnant water, removing tin cans and rubbish heaps, cutting away weed patches and swamps. Swatting the fly, prizes for children who swat most. Inspection of breeding grounds of all pests.

Sanitation. Strict ordinances. Ample public facilities for removing garbage and waste. Drainage. Suppression or regulation of privies. Inspection of sewage appliances.

The child. Regular medical inspection in schools. School nurse. Dental examinations. Free clinics for children of school and pre-school age. Public nurse for instruction of mothers. Anti-cigarette campaigns, with instruction of young in evils of early addiction. Regular and strict milk inspection, regulation of supply and prices. Hot lunches supplied by schools, provision for poor children.

Sex Instruction. Talks to young mothers. Prophylaxis clinics. Systematic instruction of adolescents in the schools. Public lectures for men and women. Cultivation of athletics and organized recreation for old and young.

Medical Organization. Encourage physicians to leadership in public health. Invite specialists and urge specialization among physicians. Promote public hospital, or free service under philanthropic auspices. Efficient public health board. Public nurse or nurses for schools and district. Compulsory medical examination of citizens under private or public auspices. Free clinics and dispensaries.

Charities and Corrections

Charity organizations. Unification of charity agencies. Thoro and constant survey. Discovery of causes of poverty and indigence.

Distress and emergency committees. Red Cross for local and distant needs. Sympathetic investigation of all cases of need. Persistent effort to remove causes and prevent accidents.

Poverty and unemployment. Employment Bureau. Constructive measures to prevent all unemployment. Vigorous suppression of loafing. Cultivation of industries suited to local needs. Workmen's compensation measures. Adjustment of wages to living costs and standards. Vocational guidance of adults and young.

Crime. Thoro investigation of causes. Positive measures, versus harsh and vindictive suppression. Sympathetic reformation measures with the fallen. Sanitary prisons and jails. Help for paroled or discharged prisoners. Vacations and relief for poor mothers and overburdend working people.

Public Safety

Fire prevention. Fire drills at schools. Drills of citizens for fighting fires. Ordinances providing for fire escapes. House inspection. Cooperation with insurance companies. Fire hydrants conveniently located. Instructions to citizens in use of fire alarms. Safety devices in motion picture theaters.

First aid. Education of citizens in meeting emergencies. A community pulmotor with general announcement of its location.

Safety first. Educational campaign. Organization of safety first brigades. Popular instruction in purposes.

Public dangers. Pollution of streams. Pollution of wells or

public water supply. Playing in unguarded streets. Reckless use of fire alarms. Spitting in public places. Inadequate provision for teams and parking autos. Comprehensive community preventive measures. Safety-first educational films to be had by addressing Firestone Tire & Rubber Company, Akron, Ohio, and National Fire Protection Association, 87 Milk Street, Boston, Mass.

Public Service

Water. Adequate supply. Restriction upon use of private wells or cisterns. Public inspection of all sources. Prompt checking of incipient typhoid and other epidemics. Public drinking fountains, sanitary and artistic.

Light. Public ownership and operation. Private ownership and public regulation. Efficient and economical administration. Location of street lights.

Streets. Legible and tasty street sign plates. Unbroken pavements and wide walks. Adequate parkings for autos and teams. Regulation of electric signs. Street lighting.

City Hall. Creditable architecture of public buildings. Economy and efficiency in arrangement of offices. Combination of city hall and community house. Public ownership of opera house or public auditorium.

Numbering houses. Public conveniences. Observing rules of post office department.

Public Services. City ownership and regulation of river or creek banks, of vacant lots or unused lots within city limits. Prevention of nuisances. Prevention of irresponsible monopolies and exploitation. Cooperation with health service. Free legal advice for observance of city ordinances. Public rest rooms for farmers' wives and children. Public checking depositories. Public toilets. Provision for care of children of mothers shopping. Hitching posts and racks. Auto parking spaces. Prevention of auto stealing.

Municipal enterprises. Green-house or botanical gardens in connection with public parks. Education of the public taste in flowers and landscaping. Municipal piggery for disposal of garbage.

Social Justice. Equalization of taxes, protection of weak and incompetent. Investigation of "raw deals" and other exploitation. Provision thru city attorney's office and otherwise for free legal advice. Free employment business. Constant at-

tention to labor conditions. Announcement of openings and opportunities.

Civic promotion. Organization of Booster clubs or other provision for advertising and advancing general interests of community.

Public Information

Library. Vigorous promotion of library movement. Organization of official library board. Formation of library committees. Educating the public to back up liberal support by taxes. Enlisting public subscriptions in money and books. Expert salaried leadership in library staff. Book clubs: each member buys a book—finally given to library. Book entertainments: admission ticket a book to be given to the library. Literary clubs for book reviews and general literary information. Magazine clubs, organized under library auspices or otherwise. Participation in county library organization, with wagon for rural delivery, or parcels post system.

Extension courses and classes. Extension division of the University, Teachers' Colleges, the A. & M. College and its agencies. Correspondence study through state institutions or other standard correspondence schools. Organization of local extension classes. Use of package libraries. Women's club service. Visual Education program promoted by Extension Division of University. A. & M. College program for gardens, trees, shrubs, home economics.

Lecture and lyceum courses. High-grade entertainments. Educative effects. Systematic provision.

Debating and discussion clubs, in literary societies, in high schools, in adult groups.

Public forum. Discussion of local, state, national and world questions. Systematic organization for best results. Secure literature from the National Open Forum Bureau, 1244 Little Building, Boston, Mass.

Community surveys. Blue-printing, community needs and projects. Constant study of all public movements in their interrelations. Stimulating improvements. Competition by blocks and wards and social groups. General survey under expert leadership.

The Schools

Buildings. Modern school architecture, providing for convenience, health, beauty, efficiency, growth of plant.

School equipment. Apparatus for kindergarten and scientific study. Sanitary toilets and drinking fountains. Play ground facilities, articulated with community recreational program.

School administration. Representative and efficient school board. Highly qualified superintendent, principals, and teachers.

Constant introduction of new ideals. Raising of teachers' standards. Improvement of curriculum. Efficient discipline thru self-development of pupils and worthy leadership. Keeping ahead of the community growth with additional buildings and equipment.

The needy student. Helps for earning his way.. Cooperation thru homes and business establishments. Remunerative employment. Wholesome and healthful surroundings.

Vocational guidance. Introduction of modern methods in Junior High School. "Find yourself" campaigns. Lectures on vocations. Vocational films in schools and at public theaters. Essay contests and public discussions on different vocations.

School health. Efficiency in ventilation and lighting. Efficient school nurse. Watchfulness against wet feet, exposure, and contagious diseases. School house conveniences. School entertainments. Cultivation of public interests, in debates, concerts, dramatics. Public sentiment in favor of thoro work and high standards.

School propaganda. Public sentiment against truancy. Complete enrolment of school age population. Keeping public informed of school needs in support of liberal taxation. Public sentiment against leaving school prematurely to enter vocations. Finding work for graduates. Public interest in starting the young in life.

Social Propaganda in schools. Cultivation of thrift thru savings banks, of good habits thru self-improvement club, of health thru supervised play, of practical use of school studies such as geography, history, mathematical branches, penmanship, stenography, and typewriting.

Recreation

Community Program. Salaried superintendent, and other expert leadership. System of public play-grounds for children and adults. Community organization of entertainments, celebrations, lectures, pageants, athletic meets and athletic leagues.

Athletics. A community stadium. Numerous play grounds.

Systematic training. A community program. Play grounds. Provision for baseball, volley ball, tennis, basket ball, foot-ball, and varied track exercises. Intercommunity play. Field meets, games, tournaments, regatta in conjunction with neighboring communities.

Community play days. Hal'lowe'en and other popular celebrations, carnivals, holidays, community romps, and outings. Seasonal picnics. "Go a-fishing" days.

Amusements. Cement skating rinks. Wading pools. Swimming pools. Motion pictures. Boating races. Swimming races. Masquerades and burlesques.

Community Celebrations. Fourth-of-July. Thanksgiving. Christmas pageant and Christmas trees. Easter, Naturalization ceremonies. Monthly birthday ceremonies. Local anniversaries.

Community music. Band-stand. Band instruction. Chorus organization. Orchestra. Concerts with public backing. Expert salaried trainers and conductors. Public or subscription support for musical organizations. Organizations for community singing, by blocks or wards or other areas. Encouragement of professional musicians to establish studios in the community.

Leisure time. Guarantee of eight-hour day in industry. Constant study of community responsibility for use of leisure. Socializing and making educative the recreational program.

Old and young. Old folks's play. Father-and-son contests and games. Mother-and-daughter contests and games. Keeping young with the young.

Child Welfare. See Schools and Recreation.

Children's clubs. Squirrel (thrift) clubs to train in accumulating property, bank accounts, proper care of home and school furniture and equipment and personal possessions. Story hours and reading groups. "Do better" clubs in kindness, courtesy, cleanliness, neatness, energy, industry, self-control. Boy scouts, girl scouts, camp fire girls' organization. Enlisting qualified leadership. Financial support.

Hikes and excursions. Provision thru club organization or otherwise with qualified leaders for study of plants, birds, insects, and enjoyment of rural scenery. Campus and outings. Conserving child health.

Children's fairs. Formation of habits of industry. Encouragement of production.

Children's clothing. Mothers' organizations to insure chaste style, health, taste, convenience, and beauty in children's apparel.

CITIZENSHIP

Enrolment for study and proficient vocational and community service. Organized classes. Cultivation of industrial initiative.

Civil responsibility. Faithful exercise of franchise. Training for intelligent voting. Cultivating lofty public ideals. Resistance to partisan politics.

Civil administration. Business management of city affairs. City management. Publicity. Corruption among public officials. Honor for efficiency and probity.

Patriotism. A flag at every school. In the school rooms. On the grounds. A civic flag or emblem. Town display of national emblem. Town loyalty. Popular instruction. Popular discussion of town needs and ideals.

Civic intelligence. Know where the taxes go. Prevent waste. Encourage wise expenditure. Win support for good policies. Organize public opinion. Promote use of citizenship manual (if one is published.) Make knockers unpopular. Meet criticisms squarely.

Enlistment of young. Boys' and girls' civic clubs. Systematic training for citizenship. Thorough courses in economics and civics in high school. Look after school graduates, making them efficient producers and intelligent contributors to the common life.

Strangers. Organized welcome. Public Sentiment for courteous treatment. Promote efficient hotel accommodations. Insist on clean amusements and high grade theaters for their entertainment.

Law and order. Teach respect for law by example of citizens and intelligent legislation. Prompt removal of ineffective laws from statute books.

Appreciation of public service. Ready accord of public honors. Community banquet. Celebration of notable achievements of influential citizens in history and recent times.

Town maps. Insure acquaintance of all with their own town. Enlist school children to draw maps and make models, insuring artistic effect. Location of public institutions and homes. Encourage ownership of homes by marking lots as owned, rented, clear or mortgaged.

Social surveys. Secure expert leadership. Apply to Extension Division of University for plans and information. Catch evils when they start. Keep ahead of the game.

Taxation. Efficient public administration. Sympathetic and intelligent citizenship committees. Thoro study of assessment bases and methods. "Pitiless publicity." Publication of values, tax assessments, and payments.

Community spirit. Civic conferences on public needs. Cultivation of public opinion. Formation of committees on community aims, new policies, inter-community relations. Invite speakers from other towns making notable successes. Be always willing to learn from others. Town pageants, depicting town history, town characters, and rendering honor to whom honor is due. Arbitration and conciliation committees providing official peace-makers. Public sentiment against feuds, factions, and embittered competition. Concerted emphasis upon common interests, common needs and common joys.

HOME IMPROVEMENTS

Home life. High ideals of parenthood. Cordial relations between parent and child. Reduction of outside affairs and diversions. Attractive evening at home.

Protection of homes. Concerted effort to withstand foes of home life. Resistance to competition drawing child and parent from home. Study of home games, entertainments and other amusements.

Adjustments to changed conditions. Meeting high cost of living comradeship as against arbitrary authority.

Social Life. Intelligent backing for great social movements. Coordination of social agencies, Y. M. C. A., Y. W. C. A., Boy scouts, Camp Fire Girls. King's Daughters.

Religion. Interchurch relations. Interchurch cooperative movements. Interchurch social programs. Reduction of waste and duplication in church organizations. The religious spirit and motive in community life.

Community questions. Mass meetings. Organizing public sentiment. Arousing interest in worthy causes. Community backing for projects in service of common good.

Organizing good will. Care of the poor. Public coal yards. Defense against pawn-shop and loan sharks. Efficient loan policies. Care of the aged. Old Folks' homes. Mothers' day celebrations. Care of defectives. Christmas time celebrations.

Merry Christmas banners in all languages spoken in community. Good will celebrations. Community greetings. Community festivals. Camping parties. Singings. Festivities.

Social restraints. Organized public opinion against social abuses. Good example of influential citizens in obeying laws. Organized methods of expressing disapproval. Support of law against private vindictiveness. Quelling feuds. Volunteer organizations such as golf clubs, country clubs, singing clubs, special object clubs, sunshine clubs.

APPENDIX B

SUGGESTED CONSTITUTION FOR A COMMUNITY COUNCIL

ARTICLE I.

Object and Procedure

The Council is not a legislative nor an administrative, but an advisory body. Its sole aim is to harmonize, to persuade, to find common ground, and to bring about effective cooperation in the community. To this end, it should, so far as possible, secure the unanimous agreement of its members so that it may go before the community as a unit.

ARTICLE II.

Membership

Sec. 1. The first members of the Council shall be nominated by the Director of the Community Institute under the auspices of the University of Oklahoma and they shall nominate for the remainder of the Council such number as they may deem best at the time. These nominations shall be submitted to the audience at a meeting of the Institute above named, for their approval.

Sec. 2. These members shall hold their office continuously, subject to section 3.

Sec. 3. Vacancies:— Members may automatically forfeit membership in the Council by (1) absence or lack of interest in its work; (2) By resignation; (3) By continued refusal to work in harmony with the majority of the Council; (4) By removal from the community.

ARTICLE III.**Officers and Their Duties**

Sec. 1. The officers of the Council shall be a President, Vice-President, Secretary-Treasurer, and Executive Committee. They shall be elected at the annual meeting.

Sec. 2. The duties of these officers shall be such as usually appertain to these offices.

ARTICLE IV.**Amendments**

At least two weeks' notice must be given before a proposed amendment may be voted upon. This provision may be suspended by unanimous vote of those present.

BY-LAWS

1. The annual meeting of this Council shall be held on the second_____ of_____. Regular meetings shall be held on _____ of each_____ at_____ P. M. Special meetings may be called at any time by the president (or, in his absence by the vice-president) or by a majority of the Executive Committee.

2. The standing committees of the Council shall be the Executive Committee of five, and committees on Public Health, Recreation, Public Improvements, Finance, and Domestic Relations and such special committees as may be deemed necessary for special service, all appointed by the President unless otherwise voted.

3. Absence from three-fourths of the meetings for six months shall be deemed a resignation, but such a member may be reinstated by 3-4 vote before the vacancy is filled, on recommendation of the Executive Committee.

4. Controversies threatening the division of the Council shall be submitted to arbitration by members of councils of other communities and the Institute staff of the University of Oklahoma. Refusal to accept such decision shall automatically remove a member, under Art. II, Sect. 3, Statement 3.

5. These By-Laws may be amended at any meeting by a three-fourths vote of the members present.

APPENDIX C

Enrollment Blank for Two-Fold Citizenship

COMMUNITY INSTITUTE—EXTENSION DIVISION
UNIVERSITY OF OKLAHOMA

For Better Citizenship

Name_____

Address_____

Date_____

I. To make me more proficient in my business, profession, home-making or other vocation, I intend systematically to study

For this purpose I intend to seek information as follows:

Magazines or papers specializing on_____

Books and pamphlets on_____

Correspondence courses of instruction in_____

II. To make me more efficient in community service I intend to study, and, as I have opportunity, to unite with fellow-citizens in furthering.

For this purpose I intend to seek information as follows:

Magazines or papers specializing on_____

Books and pamphlets on_____

Correspondence courses of instruction in_____

APPENDIX D

COPY OF AGREEMENT FOR COMMUNITY INSTITUTE

THIS AGREEMENT, entered into between the University

of Oklahoma, through its Division of Extension and Department of Community Institutes, and, _____ parties of the second part.

WITNESSETH: That the party of the first part, and its cooperating agencies, agrees to co-operate with the parties of the second part to conduct a Community Institute, for a period of two to three days, furnishing the various speakers, director and advertising matter, necessary to conduct said institute.

The parties of the second part agree to furnish the building or buildings necessary for the conduct of the institute, secure local publicity, distribute and post advertising matter and provide heat and janitor service, establish a temporary committee to be known as the Community Council, consisting of at least ten persons from representative groups, so far as possible.

The parties of the second part also agree to pay as part of the expense of said institute the sum of _____, as an evidence of their interest and good faith in the movement and that said _____ shall be paid to the director, or his duly authorized representative, before the close of said institute.

IN WITNESS WHEREOF, the University of Oklahoma, and parties of second part have this, the day _____ of _____ 19__ subscribed. University of Oklahoma.

By _____

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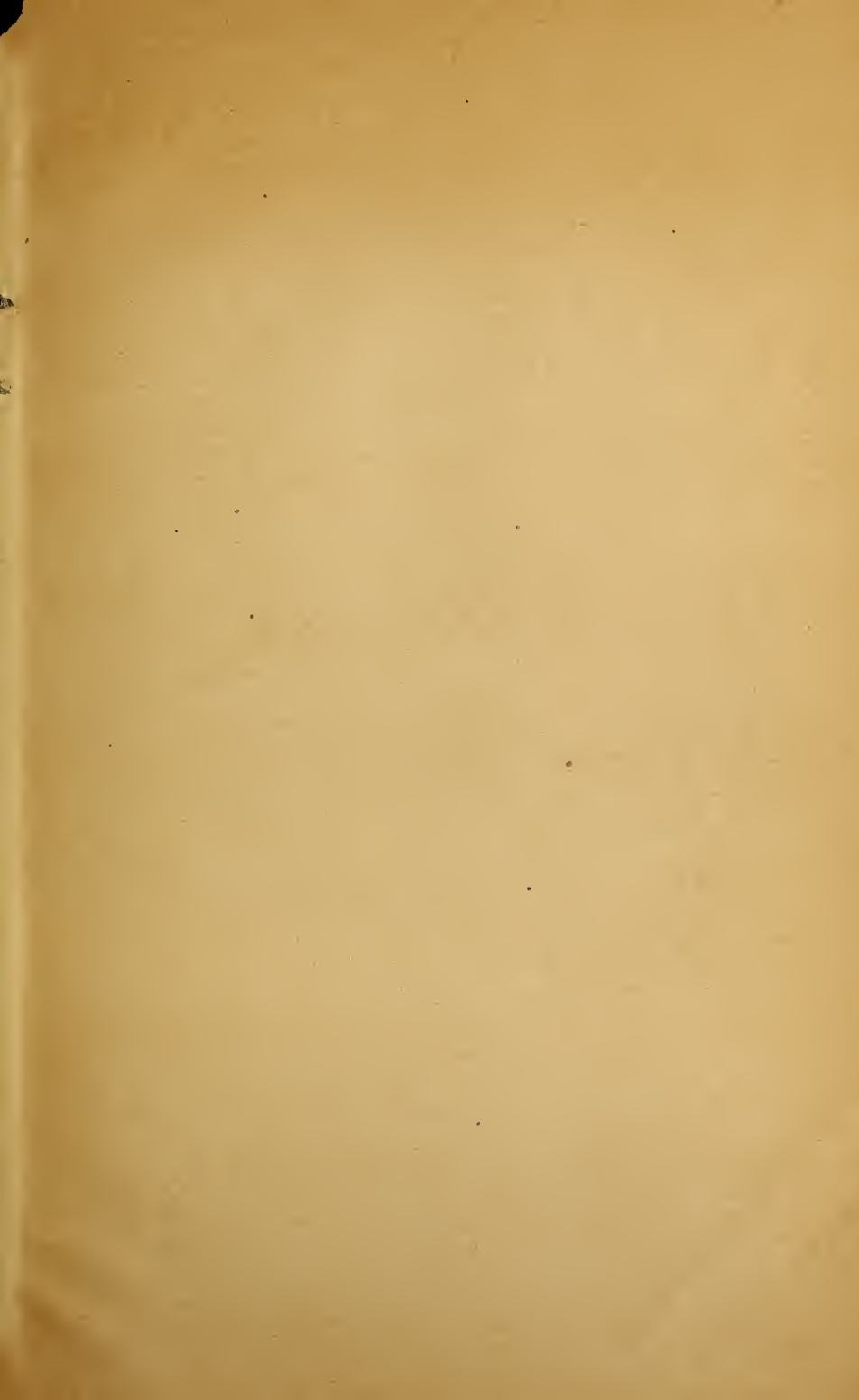
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